The LUTHERAN

LIFE SAVED

Florida church arranged heart operation for Philip

No. 44

JULY 30, 1958

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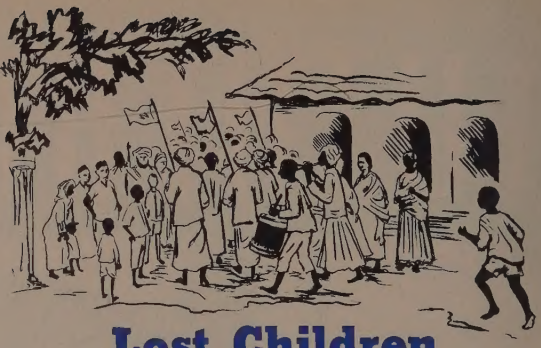

Lost Children

NINE-YEAR-OLD Billy, son of the driver of our mission's truck, was greatly attracted by the flags and drums on election day. He followed them all around the town. When a party boarded the afternoon train, Billy went along.

FOR WEEKS his father searched for him and worried about him. One day a Hindu woman went into the house of a neighbor to use the grinding stone. She overheard the man of the house tell his wife that he had seen Billy in a coffee shop in a city 90 miles away.

The Hindu woman immediately reported this to Billy's father, who dispatched an older brother to search for him. Sure enough, there he was. He had followed the flags without knowing whe he was going and did not know how get back.

WE'RE ALL APT to be like Billy. Som thing exciting comes along, some ne doctrine, some miracle somebody h heard about, and off we go. Whether leads us to the mountain top or into t valley eventually we have to find our w home.

The comforting thought is that o Father is always searching for us a longing for our return. He may use mar kinds of people and of circumstances bring us home, but he will never cease his search.

—JENNIE L. OBERLY

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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Canterbury warns atom war could destroy humanity . . . Expresses hope for reunion of all Christians . . . Dr. Fry sees churches overcoming political barriers . . . Catholics defy threats to marry Protestants, priest says

THE CHURCH IN THE NEWS

Atomic doom prophesied

Christians who are indifferent to the perils of atomic warfare got a sharp prodding this month from the Archbishop of Canterbury, head of the Church of England. It may be "within the providence of God that the human race should destroy itself" in a nuclear war, Dr. Geoffrey Francis Fisher declared in a book edited by journalist Philip Toynbee. "There is no evidence that the human race is to last forever, and plenty in Scripture to the contrary," he added.

Though the suffering in an atomic war "would be ghastly in its scale, one must remember that each person can suffer only so much," Dr. Fisher wrote. "I do not know that the men and women affected would suffer more than those who day by day are involved in some appalling disaster."

Mr. Toynbee's book, *The Fearful Choice*, urged immediate nuclear disarmament by Great Britain and negotiation with the Russians to avert the "hourly danger of disaster."

Archbishop called "cannibal"

Dr. Fisher's statement brought immediate and sharp reaction. The Moscow radio called it a "wholly cannibalistic declaration that was most unexpected from a clergyman." In Montreal, Dr. James S. Thomson, moderator of the United Church of Canada, said it was "singularly futile, stupid and unchristian. Far from being the will of God, the destruction of the world is much more likely to be the will of the devil."

Support for the archbishop came from Cannon H. R. Hunt of Toronto, general secretary of the Anglican Church of Canada. He said, "There is ample scriptural reference to show that perversity in human conduct and wanton disobedience to divine law result inevitably in the destruction and death of sinful man . . . Whatsoever a man sows, that shall he reap." In England, Dr. Christopher Chavasse, bishop of Rochester, also plunged to the archbishop's defense, declaring that "total destruction would be better than serfdom under totalitarian domination."

Lambeth hears reunion plea

The atomic destruction argument flared only days after the archbishop had opened the 9th Lambeth Conference with a plea for "reconciliation and reunion" of all Christians. The worldwide Anglican gathering brought 314 Episcopal bishops to Canterbury Cathedral. Representing the U.S. and Canada were 91 bishops. Also attending the sessions by invitation were leaders of the Greek Orthodox and other churches which have close ties with the Anglicans.

Most notable absentee was Archbishop Makarios, exiled leader of the Greek Orthodox community on Cyprus who had been accused of aiding violent attacks on

ORTHODOX CHURCH LEADERS ARE WELCOMED TO LAMBETH CONFERENCE
Dr. Fisher (third from left wearing cross) welcomes Bulgarian and Russian church leaders to Anglican conference. At right, Dr. Arthur M. Ramsey, Anglican Bishop of York

British authority in that Mediterranean island. Although the Cypriote leader had been invited, he was called a "bad character with blood on his hands" by Dr. Fisher in a television interview last month. As a result Archbishop Makarios said "other pressing engagements" would keep him from Lambeth.

The authority of the Bible "is returning with added power" today, Dr. Fisher said in his sermon. He told the bishops that the most urgent service demanded of the church was to provide an answer for a distracted world in search of peace.

Asks easing on Reds

Christians should take a "less rigid" attitude in their opposition to communism, Dr. John C. Bennett told an international Congregational meeting at Hartford. The dean of New York's Union Theological Seminary said the time had come for Christian churches to be "more sophisticated" and to "stop the continuous expressions of national and religious hostility to Communists and Communist nations."

Churches can continue to "emphasize the conflicts between Christianity and communism," the theologian continued. However, "they should not take so rigid an attitude that they cannot see that second-generation Communists in Russia may become concerned chiefly about building their own country, that they may become less fanatical believers in their ideology and less a threat to the freedom of their neighbors."

Fry sees faith piercing Curtain

Divisions between churches created by the Iron Curtain are being overcome, Dr. Franklin Clark Fry, president of the United Lutheran Church and of the Lutheran World Federation, told a press conference in West Germany. Churches are "shaping relations among each other as though the Iron Curtain did not exist," he said.

Major task of the churches, particularly in aid to refugees, is "to meet the distress of our time not by elevating talks, but through deeds of love," Dr. Fry told newsmen.

The ULC executive was guest of Dr. Eugen Gerstenmaier, president of the West German parliament, and of other government leaders at a luncheon in Bonn after his return from Poland, where he had participated in the dedication of the rebuilt Holy Trinity Lutheran Church in Warsaw. Accompanying him were Dr. Carl Lund-Quist, LWF executive secretary, and Bishop Hanns Lilje of Hannover, former LWF president.

Priest calls romance frustrating

Love, marriage and birth control were lively topics in Buffalo this month as the Roman Catholic Conference on Family Life held its 26th annual convention.

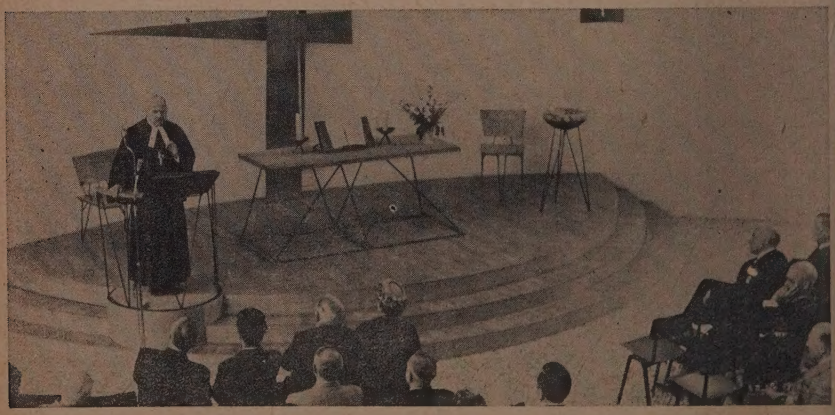
"Romantic love" is a "quicksand basis" for marriage, the Rev. Lucius F. Cervantes of Colorado's Regis College told the meeting. Romantic ideals are "doomed to inevitable disillusionment and frustration," the priest continued. Marriages based on "emotional attraction" and a desire for "personal happiness and fulfillment" lead inevitably to "sex selfishness, contraception, abortion, sterilization, divorce, mass institutional placements, adoptions and a general denial of social responsibility," he claimed.

Father Cervantes advocated playing down the emotional aspects of courtship and emphasis on "desirability of similarity of backgrounds, personalities, interests and ideals."

Monsignor Irving DeBlanc, Family Life Bureau director, urged stricter marriage requirements to guard against the "vapor of passion" as the only qualification for marriage. Pre-marital courses and marriage counseling help "raise the level of happiness" and prevent divorce, he said.

Don't make comparisons!

Wives should not compare their husbands to other men, the Rev. John Fahey of Winnetka, Illinois, advised the conference. "Critical comparisons are wrong because they are disloyal," he said. "Husbands and wives must learn to love each other, not a fictional picture of what they



BISHOP HANNS LILJE PREACHES AT BRUSSELS WORLD'S FAIR
Former LWF president occupies modernistic pulpit of Protestant Pavilion chapel

each could be if they really tried. Especially for the wife, loyalty nourishes chastity and is its essential forerunner."

The husband should exercise final authority in the family, the priest continued. "If the wife is a rebel or a pretender to the throne, the spirit of obedience is destroyed and with it the possibility of a fully successful marriage."

Mixed marriages increase

Roman Catholics are sternly warned by their priests and other religious leaders not to marry outside their faith, but an increasing number of Catholics are disregarding the warnings, Brother Gerald Schnepp of St. Mary's University, San Antonio, Texas, reported to the conference. About 30 per cent of all marriages involving Roman Catholics are mixed marriages, he said, and the percentage is rising.

Fusing of national groups, increasing associations between Roman Catholics and others, greater individualism in the selection of a marriage partner, and more tolerance toward interfaith marriages were listed as reasons for the increase. "If we can't stop the trend we should at least take steps to decrease the disorganizing effects of mixed marriages," Brother Schnepp pleaded.

Bishop Joseph A. Burke of Buffalo assailed as "pseudo-scientists" those who advocate birth control to limit population. They try to "frighten" humanity by playing up dangers of overpopulation, the bishop said, but will eventually be forced to eat "humble crow." Roman Catholics should turn deaf ears to their views, he urged.

Birth control blocked

A New York City physician declared himself "shocked and disgusted" this month at city hospital department moves that prevented prescription of contraceptives. The action "dooms patients at city hospitals to inferior medical care in this all-important area of preventive medicine," said Dr. Alan F. Gutmacher, director of obstetrics and gynecology at Mt. Sinai Hospital and chairman of the Planned Parenthood Federation's medical committee. The city policy was attributed to Roman Catholic opposition to the dissemination of birth control information.

The outburst came after a physician at Kings County Hospital had proceeded with medical board approval to provide a contraceptive device for a woman with a severe case of diabetes. The woman is a Protestant. Pregnancy would endanger her life and the life of her child, Dr. Louis M. Hellman said. On orders from Dr. Morris A. Jacobs, city hospital commissioner, the hospital superintendent had halted the treatment. Dr. Gutmacher said the commissioner's veto of the treatment was "quite contrary" to a promise made to the New York Academy of Medicine that there would be no interference with medical treatment elected by the chief of service in a city hospital.

Church groups react

Roman Catholic opposition had been expressed by Monsignor Thomas J. Flynn, information director of the New York archdiocese, who said that "any unnatural or artificial method of birth prevention is an immoral practice. We would certainly be entitled to voice our objections if the city embarked on a program we considered immoral."

The American Jewish Congress and New York's Civil Liberties Union attacked the commissioner's ruling. Doctors should have the right to determine the best course of treatment without sectarian interference, the CLU told

Mayor Robert Wagner. The Jewish group said it was "obvious" that the commissioner's action was "based solely on the fact that some religious groups object to medical treatment that includes the use of contraceptives. The commissioner's ruling . . . is exclusively an act of religion . . . A tax-supported hospital may not be operated as if it were a sectarian institution."

New York's Protestant Council asked the 162 Protestant chaplains serving in hospitals throughout the city to look into the situation and report on any necessary action.

Lebanon church won't secede

Political crises in Lebanon and Iraq caused concern about the churches of those lands. Christians form 52 per cent of the 1.5 million population in Lebanon. About five per cent is Jewish, the rest Moslem. An agreement in 1943 provided that the country's president must always be a Christian, the prime minister always a Sunnite Moslem. Most Christians adhere to the Eastern Orthodox Church or the Maronite Rite of the Roman Catholic Church, which acknowledges the authority of the Pope but has its own Syriac liturgy.

Reports this month said Lebanon Orthodox churches might secede from the Syrian Orthodox Patriarchate of Antioch, whose headquarters are in Damascus, in the Syrian province of Nasser's United Arab Republic. The Damascus patriarch, Alexander III Tahan, died on June 17 and Lebanese prelates would normally participate in the election of his successor. Strained relations between Lebanon and Syria made delay in the election of a new patriarch likely, but church sources denied any rift.

Although Iraq's 5 million people are mostly Moslems, Christian mission work has been going on there for 50 years. Roman Catholics operate a college and university in Baghdad. About 2,000 converts are claimed by U.S. Reformed, Presbyterian and Seventh-Day Adventist missions. Among 45 American, British and Australian missionaries reported to be in Iraq are some who have been sent out by the independent Lutheran Orient Mission Society.

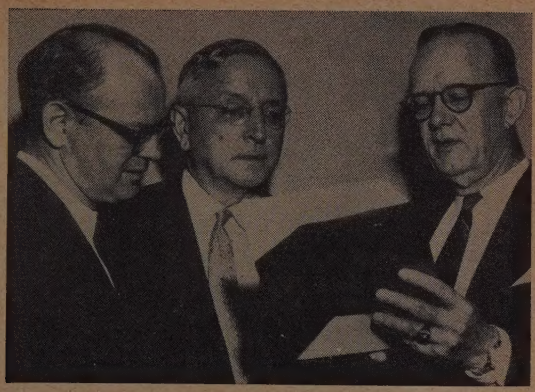
Last word is tolerance plea

The "various Christian denominations" are "struggling among each other to make converts," Archbishop Michael had told the 14th biennial congress of the Greek Orthodox Church of North and South America. Meeting at Salt Lake City, the 2,000 delegates who represented one million church members heard their leader urge an end to "proselytizing" among churches which must learn to co-operate "all over the world to settle social and moral questions."

The 66-year-old churchman had left a sickbed to address the convention. A few days later he died of a heart attack after an intestinal operation. Born Michael Constantinidis in Greece, the churchman served in Russia, Turkey and London before coming to New York in 1949 to head the American branch of his church. He was a president of the World Council of Churches.

Advocate Rural Life Commission

Policies that affect the future of rural America are being determined largely by people who have little first-hand acquaintance with farm life, Dr. E. W. Mueller of Chicago told the House Agriculture Committee in Washington this month. Dr. Mueller is secretary of the National Lutheran Council's department of the town and country church. He represented the National Council of Churches at the Washington hearing on a law that would



STUDY of problems of rural life is urged upon Congress by Dr. Elwin W. Mueller of National Lutheran Council, shown here with Rep. Clark W. Thompson of Texas and Rep. Brooks Hays of Arkansas

set up a government commission to study agricultural policy.

"Rural life is in extraordinary flux," Dr. Mueller said. It has new trends that "definitely disturb the economic, social and religious goals that we have traditionally envisioned for the American countryside." The Rev. James L. Vizzard represented the Roman Catholic Rural Life Conference at the hearing.

Congratulating the churchmen for their "increasing concern for the family farm," Reuben Johnson, National Farmers' Union representative, said his organization desired "to co-operate with church groups in a continuing application of religious and ethical principles to the great agricultural policy issues of our day. Religious influence has a major role in the improvement of family farm living in preserving its unique spiritual values."

Legislation to set up the commission had been introduced by Rep. Brooks Hays of Arkansas, who is president of the Southern Baptist Convention.

India Lutherans study CSI tie

Largest Protestant body in the Orient had been created in 1947 when five churches united into the million-member Church of South India. Included were Anglican, Methodist, Presbyterian, Reformed and Congregational groups. One year later discussions were begun between theological commissions of the CSI and the Federation of Evangelical Lutheran Churches in India in an effort toward further union.

Although basic agreements were reached on the sacraments and other doctrinal matters, the discussions broke off two years ago because the commissions could not agree on the necessity for episcopal ordination of pastors. "The unity and continuity of the church depend on the church's adhering faithfully to the Gospel of Christ and its sacraments" rather than on any apostolic succession, the Lutheran commissioners stated.

This month the Lutheran theologians were studying a new statement submitted by the CSI in an effort to bring about resumption of the talks. The Church of South India "does not consider episcopal ordination essential for a valid ministry," the statement said, but for proper church administration needs a system of bishops which "has been accepted in the church from early times." The church's ministers must be ordained by bishops to "effectively maintain continuity with the historic episcopate," the statement added.

washington

MIDDLE EAST CRISIS

U.S. CONGRESSMEN kept fairly quiet as marines landed in Lebanon. It was not a good time for criticism. If things turn out badly, Democrats will have much to say later.

President Eisenhower has often said he would not send U.S. troops into action anywhere without congressional approval. But when the crisis came, he acted on his own authority, after a two-hour discussion with congressional leaders.

One senator, Ralph E. Flanders (who is not running for re-election) pointed out the close connection between the trouble in the Middle East and the help the U.S. gave in establishing the State of Israel in the middle of the Arab area.

Fanatical desire to destroy Israel has provided the theme for propagandists who have whipped up hysterical patriotism in Arab countries. No government in that area—unless supported by American or British troops—can stay in power unless it asserts its independence of western nations. Sudden and complete collapse of the government of Iraq proved that.

THE U.S. had to make a gesture in Lebanon to prove that it will come to the aid of its friends when they are in danger. If there were no gesture, the pro-Western governments of Iran, Turkey, and Pakistan would be forced to decide immediately whether they can afford to be friends of the U.S. But putting marines ashore in Lebanon was like putting a little finger in a big hole in the dike.

Lebanon's army—one-third the size of the New York City police force—made no serious effort to quell the rebellion against lame-duck President Chamoun. (His term expires Sept. 23.) Lebanon's president had to act on his own responsibility in asking for U.S. help. He could not get a majority vote in his parliament favoring such a request.

The Russians can afford to sit out this situation, clucking joyfully about the sins of the Western nations. Russian agents have aided skillfully in building up frenzied nationalism in Arab countries. Now their work is paying off.

Russia is eager to remove the danger of having three U.S. friends—Iran, Turkey, Pakistan—along its southern border. Iraq is now off the list of pro-Western powers (and still has its U.S.-trained-and-equipped army). Russia can pose as a peacemaker, with something to gain and nothing to lose in inviting the Western powers to a summit conference.

IN THE LONG RUN, Arab nations need the West more than they need Russia. They need a market for their oil, and stand some chance of getting financial and technical aid from the West in climbing out of their ancient poverty and Western Europe needs the Middle East oil.

But in the superheated atmosphere, Arabs are unlikely to come to terms with the West unless the U.S. agrees to scuttle Israel. Russia has a blockbuster planted in the heart of the situation, which it can explode at any time by deciding to run the risk of guaranteeing Arab nations full support in a war against Israel.

The only comforting thing that could be said about this month's events is that they have all happened before. Israel was caught in the middle of the power politics 25 centuries ago, when Egypt and Iraq (Babylonia, Assyria) were mighty empires. The world has grown bigger since then, and weapons are infinitely more ferocious. Otherwise the situation is about as when Nebuchadrezzar shook the earth with his footsteps. G. E. R.

canadian affairs

PRESIDENT ADDRESSES PARLIAMENT

When President Dwight Eisenhower came to Ottawa this month, it was his fourth official visit to Canada's capital, and his second as president of the United States. In announcing the four-day event, Prime Minister Diefenbaker said that the program would be "friendly and informal as befits two good and close neighbors."

It was no secret that the reason for the visit was to mend fences. During the past year a few tensions, mainly over trade policies, had developed. Two congressmen, returning to Washington from a "study mission" in Canada in January had reported "an erosion of the traditionally excellent relationships" between the two countries.

Highlight of the occasion was an address by the president to the parliament. Distinguished foreign visitors usually pad their speeches with flattery. But the president replaced the fine phrases with frankness. It would take understanding, common sense, and "a willingness to give and take on both our parts," he said, to find acceptable solutions to present and future problems.

First of the problems the president dealt with was the U.S. wheat disposal program. It had three aspects, he pointed out. First, wheat had been given away in times of famine or disaster. Second, it had been bartered for strategic materials. Third, it had been sold for local currency, which was in turn lent for local economic improvement.

The president noted that these "unorthodox" methods had brought criticisms from Canadian farmers whose markets were dwindling in the face of give-aways and barters. But he argued that Canada "stands to benefit" in the long run because of the enlarged markets that will be opened up because of the U.S. policy.

The second of the trade matters that troubles Canada is the fact that it buys much more from the U.S. than it sells to it. But, as the president pointed out, neither country is a "state trader." All their goods were sold abroad through the enterprise of the private seller.

"I assume that Canada is as interested as we are in the expansion of world trade rather than its artificial redirection," he said. This was an obvious reference to attempts by the present Conservative government to divert trade from the U.S. to Great Britain. Such redirection was not necessary because "an imbalance of trade with one country is usually offset by export surpluses with other countries."

Canadians have been somewhat disturbed about U.S. tariffs on certain items. But the president pointed out that "neither of our countries is a 'free trader' in the classical economic sense. Each of us feels a responsibility to provide some protection to particular sectors of our economies which may be in distress or are for other reasons deserving of governmental assistance. We have taken some actions of this sort. So has Canada."

A final source of tension was the fact that U.S. corporations and investors own and control much of Canadian industry; but, said the president, "these industries are of course subject to Canadian law."

"There is no cause to be surprised or disturbed to discover that occasionally differences arise between us," the president concluded. "The distinguishing character of the peoples of the free world lies in the fact that differences between them can develop and can be expressed and then amicably resolved."

NORMAN BERNER

BLIND MAN SEES GOD

UNUSUAL MINISTRY OF THE REV. JOHN URICH IS COMPLETED . . . ETERNAL LIGHT BREAKS THROUGH THIS WORLD'S DARKNESS

By CAROLE URICH

FOR SIX YEARS the Rev. John Urich was the blind pastor of Grace and St. Paul's Church of Manhattan. Then for one year he was the Rev. John Urich, pastor of St. Paul's Church, Fort Madison, Iowa. Just pastor this time. There were five other candidates when he was chosen. He was selected without regard to his handicap.

"After all," he said, "blindness is merely an inconvenience."

Since John and I, his blind wife, originally came from Kansas, it was a joy to get back to the midwest. But we left many wonderful friends in New York.

On May 24, John Urich went to live with the God he served so well while here. He went without pain. God was truly merciful to him in that week of illness. John kept saying he was "so weak." His death was due to internal hemorrhages from an ulcer. I am sure he is busy. He was so busy here. Always planning something for the church we served.

IN MANHATTAN PULPIT

AND THE Fort Madison congregation was so eager for his suggestions.

It is not a large congregation. But it is growing. Already the beautiful seven-year-old remodeled building is bursting at Sunday school time. There is even a class in the parsonage basement. John taught one for adults in our living-room.

In January my husband wrote a Braille note and mailed it to himself. He would open it in January, 1959, he told me. The note was given to me when the secretary looked into his personal file. It read:

1958 HOPES

New members 75. Communing members 305.

Church contributions $20,000.
Sunday school enrollment 225. Senoir choir 25.
Church attendance from October celebration of 65th anniversary 175.
Two special evangelism drives. Family night each month attendance average 50.

I READ this note to Dan Gabel, president of the church council, who copied as I read. I am praying that at least some of John's hopes may be realized this year. He was especially interested in evangelism work. John was missioner in three churches during the two years of evangelism drive. Two of them had pastors who were in Seminary when we went to Mt. Airy in Philadelphia.

"John did a terrific job," said Rev. John Broughler, pastor of a church in a Pittsburgh suburb.

"His influence here was wonderful! Some of his sermons still are remembered," Rev. Roy Meck told friends of the church in Primos, Pennsylvania. And Rev. Clayton Sugg, a seminary pal of John's, telephoned me from his parsonage

GUIDE LINES ON FLOOR

BONNIE KNEW ABOUT TRAFFIC LIGHTS IN BIG CITY

in Lafayette, Louisiana, to ask if he could do anything for me since John's passing.

But those good people in Fort Madison just left nothing to be done. "Are you going to keep on with the rather newly organized, poorly attended men's club?" I asked Mr. Gabel. His answer was firm and positive. And I suppose his wife will keep on baking those delicious cakes for refreshments each month. The women's circles and the bimonthly meeting of Women of the Church will keep right on. Surely God will send the people of Fort Madison a fine pastor. They deserve one.

We are indeed grateful to Dr. Alfred

THERE WERE MEETINGS TO ATTEN

. . . AND SONGS IN THE HOME

. . . AND PEOPLE TO BE COUNSELED

Beil, president of the Iowa Synod, for telling the Fort Madison people about us. Our year there was so worth while.

THOSE WHO, for any reason, didn't attend services on Sunday, liked getting the bulletin Tuesday morning in the mail. You see, John used a bulletin without printing on the back page. He used that space for church news or perhaps for comments on some phase of his work. Thus the bulletin was sort of a newsletter.

The council accepted his suggestion that they go out in teams of two to visit church members each month. The first Tuesday of each month was a busy one for Pastor Urich. He chose that day to select four names from the membership file (which he had in Braille) for each team to visit. From the record-of-worship cards each Sunday I tried to telephone those who had not been at either of the two services. Were they ill? How about the family? Things going all right?

I often went with John on pastoral calls. And of course the "assistant pastor" went. Her name is Bonnie. She is a seeing-eye dog. I wept when I told her goodbye and sent her back to the Seeing Eye Institute at Morristown, New Jersey. She is ten years old. She always pulled too hard for me to use her alone.

She knew something was wrong when John left us. But like the good soldier she is, she ate well and followed me about like a shadow. Everywhere you go you must do much walking in Iowa. But since nearly everyone drives, the sidewalks are not meant for three. In fact, some of them are hardly meant for one. But that is Fort Madison's only bad feature. And it isn't bad if you have a car. Everyone was glad, even eager, to drive us on calling trips.

I believe Pastor Urich's wonderful sense of humor, together with his unusual understanding of problems of others, will make his memory lasting to all who knew him.

JOHN WAS particularly concerned about the children in the Sunday services and so he always had a "gimmick" at the services. These interested grown-up folks as well as children. Often the ushers would whisper at the back of the church,

"Pastor, what's the gimmick?" John would grin and tell them to wait. Once he said to me, "I guess I'll be called the preacher with the gimmick." And sometimes it was pretty hard to think of one. Sunday morning at the breakfast table he would say to me,

"I don't have a thing this morning. What'll I use for my gimmick?" Once he used a scuffed shoe. Once it was a potato. At Easter time it was an egg. And always that two-minute sermonette was enjoyed by old and young alike.

I don't know what there is to do in heaven. But of this I am sure, John is very busy serving his Lord. For he had to be busy to be happy.

As for me, I am now living at Tabitha, a church home in Lincoln, Nebraska. And with all my heart I am trying to do just what John would want me to do. We sometimes talked things over, Pastor Urich and I. And always we ended by saying we would go to a church home when we were no longer able to serve as a minister's family.

✠

GOD WILL NEVER ask you to do anything that is beyond *his* strength. It may be beyond yours. but not his.—THEODORE PARKER FERRIS in *When I Became a Man* (Oxford University Press)

FAITH PRODUCED COURAGE

Men in slave labor camp did not flinch when death seemed certain. Their example roused others to dauntless faith

BY BERNHARD ROEDER
TRANSLATED BY W. D. KNAPPE

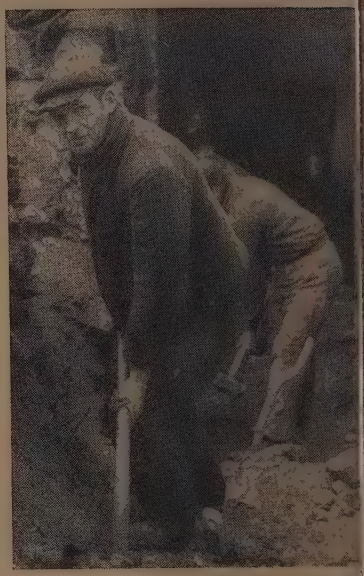
ONE EVENING *I asked Aljosha: "How did you happen to become a believer?" He answered:*

I have been in this camp a long time. Formerly I used to be just like all the rest of you. I had not forgotten God, but I did not take him seriously.

But that was changed on a day in August, 1948. At that time I was working in the Rudnik, southwest of the city of Workuta. We were building a new mine shaft. At that time there came to our brigade two believers from another camp, an old man and a young man. Although they were very simple people, their influence was so powerful that not one camp commander wanted to keep them very long. So they changed camps frequently.

When they were with us they did not go to work on Sundays. They let themselves be beaten and locked up, but they did not go. In other matters also they observed God's commandments with great seriousness, and in the camp there was quite a bit of talk about them. Some respected them, others ridiculed. But the number of the scornful steadily decreased.

This aggravated the camp commander, a young and fanatic member of the secret police. It aggravated him to such an extent that he no longer had any peace. One Sunday, when the two again refused to work, he decided to make an example of them.



AS WE MARCHED out to the construction site we noticed that something was going to happen. Instead of the usual two watchdogs that accompanied us, there were six. And the bloodhounds were howling much more ferociously, for apparently they had not been fed.

After we had started work, the camp commander appeared at the construction site. Soon afterward the two believers received orders to leave the construction site and to go out into the *tundra.*

We all knew what this meant, and they

This story is condensed from a German book, Der Katorgan, Traktat ueber die moderne Sklaverei, published by Kiepenhauer & Witsch

knew it too. They could have refused immediately, for this was an illegal order which the commander had no right to give—the order to escape, so that later on he could say that they had been killed while attempting to escape.

But they did not refuse, for that is part of their peculiarity, their faith. They calmly walked through the gate out into the *tundra,* the older one first, followed by the younger.

They had taken off their caps and carried them with their hands folded. Apparently they prayed. We all assembled at the fence and followed them with our eyes.

AFTER THEY had walked about 60 yards the police put the six dogs on their trail. When the two men heard the breathing and panting of the dogs, they turned around. The older one crossed the arms of the younger one over his chest, and then did the same thing himself.

Both looked up to heaven—but there one could not see anything, it was a cloudless summer sky—and they were moving their lips. One could not hear anything above the howling of the dogs. Probably the men were singing.

Soon the dogs were only a few yards away from the victims. Everybody knew what had to come now. Most of us covered our eyes with our hands so we would not have to see it.

But when the raging dogs had reached the men, they waited and then ran around them, confused. The howling changed to an uncertain whining, and finally a friendly whimper. The dogs crawled toward the feet of the men, wagged their tails and licked the men's shoes. Now one could hear plainly that the men were singing.

We all crossed ourselves, even some of the police. Many of us wept because we were so moved. The commander became very pale and left the construction site immediately. Finally one of the policemen whistled, so the dogs came back. Then he called to the two men to come back also.

IN THIS MOMENT I understood that there is something which is stronger than the power which has conquered half the world and perhaps some day will conquer the whole world. Even if this terrible thing should happen, nothing would really be lost. God lives and does his miracles and still speaks to us at all times, just as he has spoken to us in times past, because he loves us.

Since then I am a believer. On that day many were converted. Not all of them, to be sure, could stand all the trials which were yet to come.

In all the camps of Workuta this event was talked about. That same evening the commander sent those two men away. It was said later on that they had been sent to a forest camp farther south, where nobody knew about this, and that the police never again dared to touch them.

THE QUESTION is not whether we are on God's side, but whether he is on ours. If he is, we may be exposed to perils and pains of every kind, but none can ever endanger our salvation. That God is "for us" is proved by the fact of Jesus Christ, and it is to him that we must cling, as the pledge that God will give us every good thing.

—C. K. BARRETT in *The Epistle to the Romans* (Harper)

THE FUTURE I
COMING FAS

This isn't Detroit . . . it's Caracas in Venezuela, where th
20th century is rushing in at high tide . . .

REMOVING MOUNTAINS and casting them into the sea is no longer a test of great faith. This picturesque biblical problem can now be solved by human ingenuity. This is commendable progress because, it must be admitted, most of us Christians rarely succeed in moving mountains by faith.

If you wish to see how a high mountain can be dismantled and carted off to sea, I recommend a trip to *Cerro Bolivar* in eastern Venezuela. It's a pilgrimage worth making.

Scores of mammoth, man-made shovels and bulldozers—like prehistoric monsters with a college education—are systematically loading the whole top of the great ridge into railroad cars for a 75-mile tri to the Orinoco River.

Why? Because the mountain is roughl 60 per cent iron. A spadeful of this earth is almost too heavy to lift. So an Ameri can steel company has invested upward of $250 million to carry the mountain away.

TRAINLOADS OF heavy ore come screeching down the rusty mountain be hind three diesel locomotives serving as brakes. According to present estimates the dismantling of the mountain will take about 300 years. The private railroad electronically controlled, carries the ore to *Puerto Ordaz* where each car is emptied in a few seconds, simply by rolling the whole gondola into a revolving cylinder and turning it upside down.

By STEWART W. HERMAN

RECRUITS FOR CHURCH WORK IN VENEZUELA...

The Balkan family is going this month. Pastor William H. Balkan, former US Air Force chaplain, will conduct English language ministry in some of the rapidly developing cities

Then the ore is crushed, graded, and stockpiled in the shape of a more manageable mountain. From here it is gradually moved by mechanical arms onto a long conveyor belt and poured directly into the holds of the ore-carriers. These giant freighters—some of them 45,000 tons—twist their way 150 miles down the Orinoco to the Atlantic en route to steel mills all over the world.

ON A SWELTERING Sunday morning in May, I conducted the service in the community church at Puerto Ordaz. About 75 very intent people filled the simple barrack chapel which the company allocates for Protestant use.

The service was in English but not all of the participants were Americans. Many were West Indian Negroes of Anglican or Methodist background. Some were refugee Lutherans of World War II—Hungarians, Latvians, Germans. There were a few Orthodox, and at least one who understood no English at all. Rarely have I seen such an attentive congregation. Living with a modern industrial miracle, they still longed for the faith that would move their own personal mountains.

A few years ago Puerto Ordaz was an uninhabited hillside in the fork of the Orinoco and the Caroni. Then it became a small company town which, under far-sighted planning, is rapidly growing into a spacious city with one-story ranch houses of handsome design spreading over the slopes in all directions.

By agreement with the government, it is an open city. That is, lots are set aside for the erection of businesses or homes by individuals not connected with the company. It is expected that Puerto Ordaz with its warm but healthy climate will become the hub of eastern Venezuela.

NOT MANY years ago *Ciudad Bolivar*—only an hour away—was the most important city in the republic. Sailing vessels of many nations came up the Orinoco to the merchant warehouses lining the south bank, trading goods from Europe for cocoa beans, coffee, and gold.

But in the race of modern progress Ciudad Bolivar has been left far behind. Very few ships find their way this far up the river today.

The export-import offices have long since moved to Caracas, the booming capital. Oil has converted Maracaibo into Venezuela's second largest city, and shifted attention toward the western half of the country. Valencia, two hours westward from Caracas, is the new manufacturing center.

For a while it looked as if the whole future of Venezuela lay west of Caracas, thus leaving Ciudad Bolivar completely forgotten in the east. Then came the exploitation of the eastern oil fields around El Tigre, followed by the "discovery" in 1947 of whole mountains of unusually rich iron ore, notably *Cerro Bolivar*. Today a network of new cities is springing up throughout a vast and heretofore empty land, most of which was too poor or too dry for farming. The wealth there was held by large cattle ranchers, but even the grass was sparse.

OUT OF this account, at least three significant facts emerge: 1) Venezuela is developing by leaps and bounds, not only in the west but also in the east. 2) Much of this development is directly owing to a bold policy of co-operation with foreign capital, especially in the exploitation of oil and iron resources. 3) This policy has brought in many thousands of foreigners, including about 40,000 U.S. citizens.

So American churches have sprung up all over the country . . . practically in every oil camp. The oldest and strongest congregation is the Union Church in Caracas which has valiantly tried to help the other widely scattered communities. It actually sponsors four such congregations, two in the east and two in the west. It also tries to gather all the congregational representatives each year for a conference on religious education. But that is not enough.

Numerous independent groups must shift for themselves as best they can, held together by local interest only. Some use the services of American missionaries belonging to the Orinoco river mission, the Evangelical Free Church, or the Presbyterian mission. A few have called pastors of their own. Others get along without any.

They have built chapels, borrowed local churches, or bought a good-sized house. It is impossible to say how many English services are conducted every Sunday in Venezuela but the total number must run into the dozens. There are also at least two Anglican priests, based on Caracas and Maracaibo.

WE LUTHERANS have been urged from all directions to provide English services too. It began in Valencia about five years ago where the American colony called on Pastor Werner Koch to minister to them even in his broken English. This group—mostly non-Lutheran — has contributed substantially to the erection of the church, parish house, and parsonage which will soon be dedicated.

A couple years later in Maracaibo Pastor Jac. J. Bik—a Hollander—added English to his Dutch and German services after finding several American Lutheran families in town. Then the pastors in Caracas—especially Pastor George Posfay—undertook to satisfy Lutherans who wanted Lutheran services in English.

Last October John Carlsson of Luther Seminary (St. Paul, Minn.) arrived in Venezuela to invest his intern year in developing this English work in all three cities. This additional help was made possible by the special gift of the Lenten offering of the students of St. Olaf College in Minnesota.

He went calling on American families, organized Sunday school work, increased the number of English services and—in June—began ministering to an American congregation in Maracay, a city halfway between Caracas and Valencia. All of this activity indicates that we should not merely be providing occasional English services alongside German, Latvian, Swedish and Hungarian, but that the ministry to Americans needs more attention.

PIPELINE TO THE WORLD . . . From wells in Lake Maracaibo area, tankers take oil up Delaware River to Pennsylvania refineries

IN SEPTEMBER another Luther Seminary intern, Tom Herbranson, will go to Maracaibo as assistant to Pastor Bik to help out during the current building program. Meanwhile a ULCA pastor will have started work in Caracas to see whether an English chapter can be added to the multi-lingual congregation. Chaplain William Balkan has been called from the U.S. Air Force to become the first minister whose main work will be English in Venezuela. A native of Connecticut, his last post in the military chaplaincy was at Vance Air Base in Enid, Oklahoma. His new assignment will cover, for the time being, Valencia, Caracas and perhaps in eastern Venezuela also!

The time may have come to place a Lutheran pastor permanently in eastern Venezuela which has been visited from time to time by two other Caracas pastors, Dr. Heinrich Falk and Pastor Alfreds Gulbis. In addition to the American community at Puerto Ordaz there is a German colony of nearly 100 souls at Puerto la Cruz, the mushrooming seaport and terminal for the oil pipelines. Chaplain Balkan's command of German qualifies him for this bi-lingual assignment, although it would involve extensive traveling between the cities.

Lutheran pastors in Venezuela today—more than in any other country — are ready, willing and prepared to minister to people despite distances and regardless of linguistic hurdles. Mountainous prejudices still have to be overcome in drawing people of many different nations together into Christian congregations. But those mountains can be removed . . . by faith. Certainly, they are the kind of mountains worth removing.

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HE WHO HAS NOT done what he can with creation's gifts does not have the firm faith that can confront God and pray for more. In answer to such lazy petitions God only points to the gifts already given in creation and says, "Thou shalt labor."

—GUSTAF WINGREN in *Luther on Vocation* (Muhlenberg)

Why Waste Time Baking Bread?

A housewife was indignant about the work she had to do . . . but she changed her mind

By RACHEL CONRAD WAHLBERG

RESENTFULLY I stirred whole-wheat flour into a syrup-yeast-water mixture. The bread I was making came from an old Swedish recipe perfected by my husband's grandmother who had come to this country from Sweden.

For the first few years of our marriage I was reluctant to try the recipe, although we could never get enough of "Grandma's bread" when we visited in her home. The one fact holding me back was that the recipe made *five loaves*. The uneven measurements didn't easily suggest halving the amounts, and I was appalled to think I might waste 13 cups of white and whole-wheat flour, plus the Georgia cane syrup, yeast, and other ingredients.

As I grew older and bolder I finally mustered the nerve to try the bread-making. My family was thrilled, bragging that my product was every bit as good as Grandma's.

YET TODAY I felt resentful. I didn't want to spend the time and effort in the kitchen to make fresh bread. If bakery bread weren't so cheap perhaps it wouldn't seem silly to bother with baking it myself, even if it was delicious. I reminded myself that the children had been asking for it, and tomorrow we were having dinner guests . . . But I would much rather be reading, I told myself, or writing or coffeeing with a friend.

With a shrug I covered the dough in the big bowl and left it to rise. Five loaves I would have, come evening . . .

WHEN I PUNCHED the bread down later and floured my counter to knead and shape the loaves, I remembered suddenly another five loaves. A boy had five small loaves which he offered to a certain Man. The loaves were round and hard, not tender and molasses-flavored like Grandma's kind.

Jesus was frankly concerned about food, about the bodily needs of his listeners. He "made" five loaves into enough for thousands of hungry men and women and children. Instead, couldn't he have produced coins miraculously and sent his disciples to buy bread in a nearby town? But he didn't.

He loved those people so he gave his act the personal touch, even as I was

giving it to my family and friends. Is it too much to imagine that the bread he gave them was good to taste?

I kneaded and patted. Now to divide the dough into five loaves.

Those friends of Jesus had been hungry for more than bread, I went on thinking, twisting off a fifth of the lump. Maybe—just to keep my mind busy as I formed the loaves—I could think of five things Jesus' listeners were hungry for.

THEY WERE HUNGRY for God's messages, surely. Jesus gave them the stirring assurance of God's love as he preached to them and taught them and fed them. Fitting the first limp loaf into the pan, I started the second.

Those people were hungry to be useful, to be needed, even as I am today. Jesus told them of his kingdom and how they —and I—could share it. Even in serving my family as a Christian mother, I was being useful. Yes, useful to God.

Third loaf, now quickly . . . They were surely hungry for forgiveness. They were aware they were selfish, sinful, even as I . . . Jesus would die for their sins, that they might have the real Life.

The followers of Jesus were hungry for companionship, too. He assured them he would abide with them, would send His Comforter . . . I have Him with me, even in the petty problems of daily housecare and family planning. There, the fourth loaf . . .

They were hungry for eternity. Jesus promised he would take them unto himself . . . I, too, have that promise. Snuggling the last loaf into the pan, I slipped it into the oven.

Oddly, my resentment had disappeared. I was feeling a sense of enjoyment. I had created something good for those I loved . . . Busily, I began preparing the evening meal. I found myself humming, "Break Thou the Bread of Life."

MY HOMELY TASKS may not be as significant as the ones Jesus performed. But the service a woman gives her family does show her love and concern for their needs.

Baking Grandma's bread had a new significance for me. It still does.

"There must be some easier way of doing this"

FIVE MAKE A FAMILY:

Beware the Dog

KAREN WAS baby sitting for Pastor and Mrs. Sym. While I knew they would see her safely home, it was hard for me to settle down till all my brood were safely in bed.

The events of the day kept going round and round in my head. Not that they had been so exciting, when you stopped to think about them quietly. Nevertheless, I'd had rather a jolt when I met the people who live in the house at the corner.

Of course, it had been a busy day and I was tired. Otherwise I might not have taken the bull by the horns as I did. Getting Susie and Pete ready for different camps on the same weekend was pretty strenuous.

In spite of my good resolutions and my careful oragnizing, I had to make three trips to different shopping centers, sandwiching them between last minute washing and ironing.

Then, after supper when I wanted to check the lists with the youngsters, both of them had disappeared!

DAN HAD TAKEN the car to deliver Karen at the Syms', so I started on foot for the baseball field. Both culprits were pretty sure to be there—Pete to play and Susie to help her friends show how much they dislike and how well they ignore the boys.

To find, as I approached the corner, that the piece of wire on which I had cut myself just two weeks ago was again protruding over the pavement was the last straw. All the anger I thought I had fully conquered came flooding back. I was determined to be a lady, but I was also determined to speak my mind.

I deliberately walked, rather than marched up to the front door, to be greeted at once by a ferocious barking. I remembered the BEWARE THE DOG sign on the back gate and was glad to see that the screen door was heavily reinforced with a metal design.

Through the scroll work I could see a large and animated police dog. I was obviously being warned to go while the going was good. If the door had not seemed so strong I might have taken the hint, even though I like dogs and most dogs like me. However, a stern command, "Helga, quiet! It's all right," stiffened my backbone.

A MAN APPEARED at the screen, looking quite different from the picture of the dog's owner I had conjured up in my mind. He was middle aged in a mild sort of way. What hair he had was almost white. But the thing that astonished me was that he was smiling apologetically as he nodded toward the even more apologetic Helga.

"Please excuse her. She is trained to be a watchdog and she sometimes forgets where her responsibility ends and mine begins. Will you come in, please? It is quite safe, I assure you."

"Why, I—. Why, thank you, I'd like to for just a minute, if I may."

The room was dim and cool, a fan whirring in the alcove near the stairs. At first I saw no one. "Millie," said my host, "we have company."

He sounded pleased, and an equally pleased woman's voice answered, "How nice! Do come over here and sit down."

I RESTRAINED my start of surprise with some difficulty. The lioness I had come to beard in her den was seated in a wheel chair—a very modern one but a wheel chair nevertheless. My anger forgotten, I responded to the friendly invitation.

"I'm Constance Melton," I said, going over to stand beside her. "I live in the middle of this block. I mean, the house where I live is in the middle of the block."

"How lovely of you to call on us! We have been here some little time without meeting any of our neighbors except the people next door and they are not exactly —well, we haven't seen very much of them. They are very busy. Both working, you know."

"No, I didn't know. But I am ashamed to say I don't know all the people who live near us. So much moving about, you know." The excuse sounded weak to my own ears. I was glad when she went on, "I am Mildred Howell and this is my husband, Raymond, Mrs. Melton. Do sit down."

I was definitely cast in the role of guest and somehow I didn't mind at all. They assumed I had come to pay a friendly call. Therefore I would do just that.

Drawing them out was no difficulty. They seemed eager to talk. With Helga sitting quiet but alert beside me, I learned that they had come out from the city early in the spring because the doctor thought it would be good for both of them.

Living in a city apartment had not been bad when they could go and come as they pleased. But after the accident that left Mrs. Howell unable to walk and Mr. Howell with badly shaken nerves, they found themselves going out less and less. Mr. Howell had gone to work each day, leaving Helga as companion and protector.

"But we were losing interest in things," Ray Howell smiled. "Nothing seemed worth the effort. Even Helga's walks were getting shorter and shorter—and so was her temper. She no longer barked as a duty. It was a pleasure. The only thing that could have given her more pleasure would have been to tear some 'intruder' limb from limb."

"I used to worry about it, but not enough to get Ray to take us both to the park. If the doctor hadn't taken a hand and practically ordered us to move, we'd still be sitting looking at four walls."

UNDER THEIR hospitable guidance, I admired the inside of the house which Mrs. Howell took care of from her chair with help from her husband on weekends. I was shown the ramp with which he had replaced the steps from the kitchen to the garden. And I exclaimed with keen delight over the garden. No one would have dreamed it was a new experiment for them both.

When, finally, I remembered that I was off to get my children, I had completely forgotten the reason for stopping in. As I neared the offending wire, I stooped. "Mind if I give this a little twist?" I wrapped it securely around the post, waved cheerfully and walked on.

THINKING ABOUT the incident while I waited for Karen and listened to Dan snore, I almost chuckled aloud at the joke on that angry Connie Melton of the early evening. Then not irreverently, I hope, "Thank you, dear Father. Please keep me humble when I start to be angry and proud. Bless my new friends and—" I heard Karen close the front door, but I was asleep before she came upstairs.

RECRUITS NEEDED FOR THE MINISTRY

EARLY THIS SPRING I went to the local high school to take part in a "Careers for Men" program. It was a wet, windy night and I wondered how many boys and their parents would venture out. In the auditorium I found about twenty boys and three times as many adults.

On the program were a businessman, engineer, dentist, an educator serving as moderator, a representative of the civil service, and myself. Each of us was allotted ten minutes to make what one of the speakers referred to as our "sales pitch." Then the meeting was open for discussion.

For the most part the speeches were fair, although colorless. The businessman told the youth that the first three questions they were NOT to ask are: "When is payday?" "How much vacation do I get?" and "What time's the coffee break?"

ALONG WITH an explanation of what is required for each of the vocations represented, an emphasis was given to remuneration. Here I stood alone. Each of the others frankly cited salary ranges, fringe benefits, opportunities for promotion, retirement programs. One or two of the speakers had some vague things to say about the satisfaction to be derived from the work done.

The question period was far from satisfactory. As I recall, only one of the young men present had a question. The rest were from the adults, and reflected the anxiety of parents of high school students: "What scholarships are available?" "How much are tuition costs?" and one frank admission: "How can I get my son into any college . . . ?"

I had a feeling that my part in the program was a waste of time. Finally I said that I doubted if anyone present had any thought about devoting his, or his child's life to the service of religion. "You admit that we need ministers, priests, rabbis, parish workers, missionaries, and administrators, but you don't think that such a vocation is practical. That's a nice way of saying, 'There's not too much money in it!'

"You sit here and bite your fingernails about job openings after college. But the church today, with its hundreds of vacant pulpits, is crying for leaders! Give us the young men, not the ones who can't do anything else. Give us the best!"

WHY IS IT that parents frown when their sons talk of the ministry or their daughters mention the diaconate or parish work? And why aren't more of the young people in our parishes turning to the church for their vocation? Are the appeals of business or science so alluring?

The pastor and members of a congregation must believe that the ministry is important and that they earnestly desire to open to their young men the limitless opportunities for joyous and vital service. This will call for much more than an appeal once a year from the pulpit, or an occasional Sunday school lesson on Christian vocation. You just can't expect to hand a lad a pamphlet, or point him at a poster, and expect to see lines forming outside our colleges and seminaries.

FIRST OF ALL, a pastor must thrill to the potential of his own vocation. His life must reflect his deep devotion for

Christ and his Church, so that devotion infects the young men of his parish.

Maybe I'm naive on this point, but I don't believe the average high school student in thinking about his life's work is interested only in how much money he can make. Many of them see their fathers going about their daily work with little joy in service, turning quickly to recreation and hobbies for an outlet. They know that if their vocation is to provide them with a feeling of accomplishment they must seek an occupation they will enjoy. And what better opportunity than the ministry?

A WAY IN which boys can be led to think of the joy of full-time service in the church is in putting them to work right away. There are tasks in the parish which they can fulfill satisfactorily. One avenue of activity is the service rendered by the acolytes.

We've come a long way from the days of no candles on the altar, or electric candles operated by a switch on the chancel wall, or even from that awesome spectacle of the sexton striking a match on the seat of his pants. Most of our congregations select boys who are properly vested to light the candles before the service and snuff them after the last hymn.

There are several duties the acolyte can perform. He may assist the ushers with the offering basons, distribute and gather individual communion glasses, prepare the font for baptisms, carry the processional cross, and carry banners in processions.

Outside the services, he may aid the members of the altar guild in their work, post the number cards on the hymnboards, and act as a general assistant to the pastor in many ways. All the while he is getting something of the feel of participating actively in the services of the church.

BUT THIS is only the outward side of his service to the church. The acolyte is more than a sort of junior "handyman-around-the-church," furnishing the congregation with volunteer labor. To do his work properly he has to know what to do. He must study.

The well-trained acolyte, like the well-trained pastor, must have an understanding and an appreciation of the service he renders. For this work the pastor will assign him books to study. He will have to know the order of the liturgy and what each part of the service means.

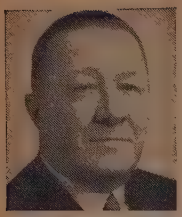
What he does with his hands and with his lips will be his offering of service to God. And above all these, the acolyte will learn to live as a servant of God. Just as he spends a part of his day in study of the subjects assigned him in public school, so he will give time to Bible reading, prayer, and meditation.

I've talked with several pastors whose congregations produce men for the ministry with regularity. Most often the reason given is that the young men first began to feel that call because of their service as acolytes.

RECENTLY a small booklet has appeared entitled *The Acolyte*, prepared by Pastor G. Martin Ruoss of St. Mark's Church of Mechanicsburg, Pennsylvania. It outlines the background, duties, and requirements of an acolyte.

Pastors who have thought that the acolyte is only someone to light the candles, and congregations where the practice has not as yet been initiated, would do well to study it and make use of its helpful suggestions. Not only will the congregation secure the help of a group of dedicated boys. The greater result will come in the increase of candidates for the ministry.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Childless

QUESTION: We have been married over two years. Jack and I are both college graduates. He had a good position before he was drafted, and I am teaching. We are active Lutherans. I plan to join Jack in the South as soon as he comes back to the States—he will be an instructor for the army. Later we'll return to the west coast.

As far as we have been able to determine we cannot have children. I have undergone two minor operations, but without success. We would like to have children, but the doctor gives us little hope. I feel very bad about this, for I seem to have cheated my husband out of having children of his own.

How does one go about adopting a child? We would like to get one through a church agency. Should application be made now, or should we wait until Jack is out of the service?

REPLY: There is no reason why you should blame yourself for inability to have children. About one couple in eight seem unable to have children, but a considerable number of them can now be helped. The difficulties are not all on the woman's side—about half are on the male side. If your physician is not "up" on fertility measures for both men and women, you ought to consult one who is. I am mailing you the name of one. In some cases the remedy is very simple, in other cases complex, while in still others nothing can be done.

In case you decide to take steps toward adoption, do it without delay. There are always more requests for children to adopt than there are babies available. You will probably have to be on a waiting list for quite some time, so it will be to your advantage to get in touch with your nearest church agency now. If you cannot have a child of your own, accept the situation, and put it behind you, and plan for the future on a different basis, and be ready to exercise patience.

Domestic needs

QUESTION: I am confronted with the problem of bringing up my twelve-year-old son alone. Since I have to work it is hard for me to know where he is and what he is doing all the time. Can you give me the name of a reliable agency which may give me some guidance?

I have also another need—a good husband. How can I find a suitable mate? I am shy and retiring about such things.

REPLY: I am sending you the name of an agency which may be able to give you counsel on both problems. But no agency can do for you what you ought to do for yourself. Try to understand your son, render him the services he actually needs, and ask him to do things for you. Make his friends welcome in your home. Try to enlist the interest and help of one or more of his teachers—in church school and in public school—to provide guidance.

In finding a suitable mate it will be necessary for you to take even more initiative. Shake off your timidity and assume a reasonable degree of agressiveness. Be in groups where both men

and women are found, be friendly, have something to say.

At appropriate times do not hesitate to offer suggestions which will facilitate acquaintance and friendship with the right sort of men. With the increasing preponderance of women over men, the feminine persuasion will have to be more active in mate-finding. There is no reason why this should not be done, provided it is done in an inoffensive way, and with caution.

A GUIDE TO BIBLE STUDY

ISAIAH: His answer to the problem of suffering

By GERHARD E. LENSKI

SUFFERING IS one of life's problems. Many answers have been given to it by many men and women. These range all the way from quiet submission to defiant rebellion to conquering faith. It will always be the concern of those who are called upon to face suffering to seek the answer which experience has proven the best.

In such a search, the prophet Isaiah offers real help. He lived in a day of suffering. He witnessed suffering. He himself suffered. According to tradition, his stormy life ended in martyrdom.

Isaiah's writings bear eloquent witness to his familiarity with suffering. Scattered throughout the 66 chapters of the book bearing his name are innumerable references to suffering. It is hard to find a chapter which has no such reference.

IN ALL THIS, there is great realism out of which an ordered pattern is created. This pattern may be said to be Isaiah's answer to suffering. As an answer it does not cover all the questions the inquisitive might ask. It does, however, deal with essential ones.

It does for us what most needs to be done—it gives us a highly useful answer, an answer which, if courageously received, carries with it the promise of victory.

Isaiah approaches the problem of suffering from the viewpoint of an absolute confidence in the sovereignty of God.

Isaiah begins his public ministry with a vision of the Lord "high and lifted up" (*Isaiah 6:1*). Such a description of God is more than rhetoric. These words express Isaiah's faith in the overruling sovereignty of God.

This is God's world. God is mighty. He holds the world in the hollow of his hand.

Sin and suffering are in the world. They are powerful, stronger than the might of man. But they and all other enemies of man's happiness are subject to him who sits on that high throne and who rules the universe according to his own good pleasure.

Isaiah explains more fully what this means. He quotes the Lord as saying: "I form light and create the darkness: I make weal and create woe: I am the Lord, who do all these things" (*Isaiah 45:7*). Bewer, North and others translate "woe" as calamity, disaster, suffering. Isaiah is here asserting God's sovereignty.

God rules over all. Let his suffering ones look to him and not be afraid of any evil that may befall them.

GOD'S SOVEREIGNTY! Because he is almighty, he can be all-merciful even as he says he is! Because his power is unlimited, he can take life's worst and transform it into the best. The sovereignty of God is the best of all approaches to the ever-recurring problem of human sorrow and suffering! Have we moderns not been inclined to trust our own ingenuity too much, only to find that it is weakness and defeat? Have we not been too slow to follow Isaiah and to lean trustfully on him who says: "I am the first and I am the last; beside me there is no God" (*Isaiah 44:6*)?

Dealing with the problem of suffering, Isaiah dares to say that some suffering is punishment. It is something God uses to hold rebel men in check, to deter them from evil, to destroy them when they become hopelessly wedded to evil.

Isaiah is not mealy-mouthed or chicken-hearted at this point. Many suffer, he declares, for no other reason than that they deserve to suffer. They have made their bed in hell and in that bed they shall lie.

"The proud crown of the drunkards of Ephraim will be trodden under foot!" (*Isaiah 28:3*). "How you are fallen from heaven, O Day Star, Son of Dawn. How you are cut down to the ground, you who laid the nations low!" (*Isaiah 14:12*). "I will distress Ariel, and there shall be moaning and lamentation" (*Isaiah 29:2*).

Isaiah sees retribution as a universal law. He does not believe that there is nothing in sin to fear and little in God to worry about.

He sees that sin creates suffering and invites death. The only way to escape these consequences is for men to repent and seek the Lord while he may be found. Hard medicine to take? It is the medicine Isaiah offers.

Suffering, in the theology of Isaiah, is often a remedy, redemptive.

God's people, having sinned, are carried into exile and slavery. It is not easy for them to accept the suffering resulting as a deserved penalty. Slowly the truth becomes clear to some of them. God, through suffering, has been trying to teach them. He has been chastening them, dealing with them as children, trying to bring them to their senses, to repentance, to faith in his saving mercy.

Finally, with tear-filled eyes and contrite hearts, they acknowledge God's goodness and give themselves anew to him. In that hour the suffering that was so bitter becomes a healing balm. How beautiful is the picture of it all—the prophet summoned of God to address the people and to say: "Comfort, comfort my people" (*Isaiah 40:1*).

IN THE SCHOOL of suffering some lessons are learned that cannot be learned elsewhere. "Suffering has a bitter root, but its fruit is sweet." The unknown author of the Epistle to the Hebrews so states in no uncertain terms (*Hebrews 12:6*). But centuries before, with equal cogency, this truth was declared by Isaiah.

Suffering, according to Isaiah, may be vicarious.

The Suffering Servant (*Isaiah 53*) bears in his own body the penalty which others should have borne. The innocent One suffers for the guilty. He who knew no sin was made sin for us.

Such suffering passes human understanding. It represents the price paid for our redemption. God himself worked it out. Long years before, God's prophet, Isaiah, both foresaw and foretold the wonder of it all.

EXPLAINING THE SEVEN LETTERS

Letters to Seven Churches. By William Barclay. Abingdon. 111 pages. $2.

No other book of the Bible is so subject to distorted understanding, twisted meanings and bad interpretations as the book of Revelation. Largely this is due to the vivid imagery that is foreign to modern minds. Luther was in favor of scrapping this last book of the Bible completely since it caused so much difficulty among Christians.

Yet through this book runs a mighty hymn of triumphant faith coupled with some of the most majestic passages in the Bible. There has been in recent years an increasing number of biblical scholars who have poured their energies liberally into the attempt to open this neglected book to the understanding of modern men. William Barclay, a lecturer in New Testament language and literature at the University at Glasgow, has singled out chapters 2 and 3 for special emphasis.

Here the apocalypse writer has recorded seven letters he was directed by the Vision of the Risen Lord to write to seven congregations in Asia Minor. Barclay feels that this one section "is vivid and relevant and . . . gains much new light when it is set against the background out of which it was written."

Recent archaeological discoveries have given Barclay's material a refreshing appeal. With broad strokes he brings each city to life against the panorama of its history and then carefully exposits the related scriptural references. The seven cities—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea—emerge in a much clearer perspective than has usually been accorded them.

Barclay has ranged far and wide in his research, quoting historians, statesmen, even artists, as he pieces together his portraits. Careful scholarship has protected this brief work from becoming a breathless collection of believe-it-or-not tidbits. The author has wisely chosen to submit alternative theories for problems, such as the Jezebel of Thyatira or the white stone of Pergamos, that lesser men might have dispensed with sweeping generalizations. *Letters to the Seven Churches* is one of those little books which are quickly read and slowly forgotten.

Philadelphia FRANK W. KLOS, JR.

The Seven Letters. By Hugh Martin. Westminster. 123 pages. $2.25.

It's hard to explain why so many people have been writing recently on the book of Revelation. There have been six new books this past year. Perhaps the atomic scientists are responsible—giving us reason for concern about some sort of cosmic doom. The *Revelation* was a book of encouragement for people who felt that they stood under such a threat 19 centuries ago.

Dr. Martin, a British clergyman and editor, gives a straight-forward, nonmystical analysis of the letters to the seven churches. He begins with four brief background chapters regarding John and his prophecy, describing the problem of the early Christians in resisting the persecution of the totalitarian state. Then come seven chapters about the letters, in homiletical style with pertinent illustrations from present-day life. These treatises were obviously born in the pulpit rather than the classroom. Finally is an eloquent epilogue, "Christ at the door."

RELIGION AS A PHENOMENON

The Sociology of Religion. By Thomas Ford Hoult. Dryden Press. 436 pages. $5.25.

"It is a sign of the healthy growth of their profession that sociologists have once more become seriously interested in the analysis of religion." These words from the foreword to this exceedingly cogent book in a very real way express the approach to the subject taken by the writer. He is not a critic of religion, nor does he try to confuse the reader with terms that cast religion into a peculiar light or try to make religion anything else except "the belief in, and the attempt to relate favorably to (a) values thought to

have some transcendental importance, and/or (b) ultimate power or powers thought responsible for all, or some significant aspect of, the fundamental order of the universe."

In this frame religion is viewed as being a part of the total expression of the individual as a person and as part of a larger group. The author purposes to study religion from the point of view of what the devout and their church do rather than to affirm or deny the ultimate truth of their beliefs.

The writer makes use of historical sources to portray religion as a part of the fabric of life of all men in all times and circumstances. "Sociocultural compatibility" is the author's term for the principle that religion and society work upon each other to produce the institutions which from time to time we call religious. This principle emphasizes also the concept that "religion has an apparent impact on society and culture at the same time that it appears to be a product of these two complex phenomena."

The "scientific" examination of religion raises many questions for the researcher and his reader. The writer will perhaps be charged with no faith by the "faithful" but will necessarily be defended by the sociologist as a fair recorder of the ways in which men express their religion.

Greenville, Pa. T. C. SCHEIFELE

BELIEF OF THE FATHERS

In God We Trust. By Norman Cousins. Harper. 464 pages. $5.95.

This is an excellent selection from the writings of nine American founding fathers to show their religious beliefs and ideas. Mr. Cousins, editor of the *Saturday Review*, not only proves his remarkable editorial talent in introducing his characters and epitomizing their careers, but also exhibits a flare for choosing excerpts which display religious attitudes rather than creedal or ecclesiastical convictions.

This selectivity, coupled with the statesman's understandable reticence to be too specific on any point, results frequently in an identification of ethics with religion. This is highlighted in the case of Franklin where virtue assumes the title role. Of course, Mr. Cousins is primarily concerned with ideas *related* to religion—and religion only "in its broadest sense."

Among the statesmen considered—Franklin, John Adams, Jefferson, Madison, Hamilton, Jay, Samuel Adams, and Tom Paine. Special attention is given Jefferson and John Adams. Their correspondence is more revealing than their public utterance, and Jefferson's own "Bible" — like Franklin's "Prayer" and precepts, portray the concern for things spiritual.

The material on Hamilton and Madison is insufficient to be convincing although Hamilton's duel and Madison's struggle against "establishment" of churches have their religious implications. John Jay's religious concern lacks warmth and is mainly concerned about the issue of war and its justification. Samuel Adams appears to be the most biased, and Thomas Paine the most misunderstood.

One cannot escape the conclusion that basic religious beliefs had far more to do with the background of early American social and political life than we have heretofore admitted. What 4th of July oratory has always appealed to in the American tradition is in this analytical treatment given reasonable substantiation.

New York City ROBERT D. HERSHEY

Prayer That Prevails. By G. Ray Jordan. Macmillan. 157 pages. $3.

Prayer should permeate all of life, Dr. Jordan declares in the preface. It is not fully effective until the one who prays learns to co-operate fully with the will of God.

After this promising beginning, the book bobs along on the surface of a sea of illustrations, without coming to grips with the subject. The five sermons—each fully outlined—rely not only on proof-texts but on "proof illustrations" as well. A. P. S.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

synod convention

WESTERN CANADA

Assistant to President Called, Saskatoon Seminaries United

By E. G. GOOS

BUSINESS was transacted rapidly and quietly at the 43rd convention of the Western Canada Synod at Saskatoon College and Seminary (June 24-27) until the debate reached the executive committee's proposed budget providing for a salaried secretary.

The rest of the afternoon and the better part of an evening session was then spent in debating the reasonableness of employing another full-time officer when the synod had never remitted its apportionment in full to the United Lutheran Church.

Eventually the convention voted to call the Rev. A. Goos as assistant to the president. Secretary Leonard Koss and Treasurer E. H. Boehme were re-elected. There was no election for president.

When the board of directors of the Lutheran College and Seminary spoke of "surrender" of theological education in Saskatoon to the Evangelical Lutheran Church, the convention voted to strike the preamble of the report but voted to approve in substance an agreement by which the synod would lease the property of college and seminary to the Evangelical Lutheran Church for a co-operative Lutheran seminary under the general supervision of the Council of the Evangelical Lutheran Church.

The Synod of Western Canada, like other co-operating bodies, will co-operate in the government and operation of the school through two representatives on the board of regents and a member on the faculty of the new seminary which will be called Luther Seminary.

Properties of both the former Luther Seminary and the Lutheran College and Seminary are to be used and the faculties of the two seminaries form the faculty of Luther Seminary.

THE CONVENTION adopted a minimum budget of $75,076, providing $41,299 for synod's operation and $33,777 for the United Lutheran Church in America. Everything received for apportionment above $75,076 goes to the ULC.

REPORTS of committees indicated much faithful and persistent effort, even though immediate results may not be apparent. The 1959 evangelism objectives were adopted. Stewardship Secretary Milton Fiene announced a series of stewardship schools in August.

Visual aids were used to present the cause of overseas missions and of the Lutheran Student Foundation in Alberta.

Executive Secretary Clifton Monk reported that Canadian Lutheran World Relief had shipped two million pounds of skim milk, made available through the Canadian government from surplus commodities, to East Germany and some to Poland and the Middle East. The convention resolved to appeal to the congregations to support the "milk project" as well as the clothing drives.

SPEAKING to the convention in the opening service on Peter's word to the cripple at the temple door, "Silver and gold have I none; such as I have give I thee," President A. Wilke told the delegates the church was both an agency for evangelism and a field of evangelism. Always witnessing, the question is only, What kind of witnesses are we? "We cannot say with Peter, 'Silver and gold have I none.' What the church can give today includes beside the healing power in Christ Jesus ourselves, our sons and daughters, our wealth, all that we have."

Dr. Millard E. Gladfelter, ULCA representative, was given opportunity to speak on the unfinished business of the church.

Luther Seminary President Dr. A. Storaasli presented a Bible study on 1 Peter 1. The Rev. G. C. Weidenhammer, chaplain, reminded the delegates of their responsibilities in evangelism and stewardship.

ULC President Main Speaker at Men for Ministry Retreat

By RALPH I. SHOCKEY

TRENTON — A "Sons for the Ministry" weekend retreat for young men between the ages of 15 and 25 is planned at Camp Beisler, Sept. 12-14. The challenge of the ministry will be presented by the synodical committee on full-time Christian service under the chairmanship of the Rev. William F. Behrens.

Dr. Franklin Clark Fry is announced as keynote speaker. Dr. Edmund Steimle, Philadelphia Seminary, and Synod President Edwin H. Knudten will participate. Students from Philadelphia Seminary will serve as counsellors.

CORNERSTONE for the new $250,000 Grace Church, Phillipsburg, was laid June 22 by the Rev. Warren S. Harding. Others participating were the Rev. C. Wilfred Steffy, former pastor; the Rev. Marvin L. Harding, pastor's brother; and Edward K. Williamson, chairman of the building committee.

Cornerstone laid in Phillipsburg
Pastors Marvin and Warren Harding, Mr. Williamson, Pastor Steffy during ceremony

Charter membership list opened in Absecon
Synod's home mission executive Lenhardt, Developer Ederma (center) and Pastor Porritt

Absecon Mission Gets Start

FORTY-TWO signed the charter membership list for new Absecon Church, June 1. The Rev. Bruno I. Ederma, formerly mission pastor in Norco, Calif., announced that the membership will be open until fall.

The Rev. Howard A. Lenhardt, supervisor of home missions for the synod, was present for the charter service. The Rev. Richard Porritt, pastor of Epiphany Church, Pleasantville, had "fathered" the work until a full-time developer occupied the field.

Lutherans Plan School

LUTHERANS came one step nearer to a parochial school in Jersey City at a recent meeting of 16 pastors and laymen held at the Jersey City YMCA.

Committees to plan for kindergarten and first three grades are being appointed by the Rev. Ralph W. Holmin, president of the Hudson County Lutheran Pastoral Association. Pastor Holmin will also serve as chairman of the staff committee.

All Lutheran churches in the county will be informed of the plans by the Rev. Ronald Englund, pastor of Bethany Church, Jersey City. The formation of a Lutheran Parochial School Association is being directed by the Rev. Rolf Mielzarek, pastor of Christ Church. Edward Bragow of All Souls' Church is considering financial procedures.

The second Leadership Training Camp for all senior campers and others over 16 years of age will be held at Camp Beisler Aug. 16-23.

Where there is vision . . .

Camden Church Faces the Future

"I LIKE TO BE with people in need," says Pastor Rudolph Buss. That is an understatement coming from a man who spent twenty years among the destitute in China and who got deeply involved in missionary and social work in the parishes he has served in the United States. But Pastor Buss is sure that there are many people in need he can serve in his present post, the pastorate of Trinity Church, Camden, he assumed two months ago.

German-born Rudolph Buss went to China in 1925. He fled with his wife and three children in 1944 when his parishioners left their villages and homes to escape the onslaught of the Japanese army. The missionaries reached American-controlled territory after walking for 29 days through war-torn land. They came to the United States in 1947.

His first American congregation was St. John's in Ancram, N. Y. St. John's, New Bedford, Mass., was the second. He was installed at Trinity Church, Camden, on June 8.

Trinity is an old church with a new challenge. It has room for 300 people in the nave. Average attendance at the German service on Sunday morning is 18, at the English service 50. The Spanish service in the parish hall attracts about 30.

The figures spell out the challenge: A congregation established by German immigrants in 1857, making the gradual transition to an English church (though continuing German-language services), and finding itself now in the midst of a rapidly expanding Puerto Rican neighborhood. The situation is best illustrated by the fact that 90 per cent of the congregation's youth work is now done among Puerto Ricans.

Installation of Pastor Buss at Trinity Church
With him (second from right): Pastor R. E. Bornemann, Dr. Knudten, Dr. E. Voehringer

NEW JERSEY . . .

There are, Pastor Buss reports, "colored people, white people, fine people, desperate people, Puerto Ricans with well behaved children—sheep without a shepherd, and many are prospects for our church."

There are many people in need around Trinity Church, Camden, and members of the congregation are doing their best to help. They teach Sunday school and fix up the buildings that need repair. They stay with the congregation even if they have long moved away and have to "commute" many miles to attend meetings and services at the church. They know the church needs them. They're willing to help.

But they can't do it alone. The church, says Pastor Buss, has exhausted its resources. "Members and former members have again and again made special contributions in order to renovate the parsonage, install a new furnace system for church and parish house, put in storm windows."

The synod has come in to help. A money grant has made it possible to buy the material for a new floor in the parish hall, and the Spanish-speaking people have put it in. They have made their own pulpit and are willing to donate their time.

Help has come from the outside. A high school student from a neighboring church who has learned some Spanish has volunteered his services. More volunteers will be needed as time goes on—and a full-time Spanish worker is "what we hope for," Pastor Buss says.

And, as he explains, "when we speak of the Spanish work, we do not think that it should stay Spanish. As we help them spiritually in their own language, we want to integrate them at the same time into the English congregation. This process is already taking place. We have combined occasional services. All children of the Spanish group attend the English Sunday school."

Trinity, the former missionary to China thinks, should not become a mission church but a church living up to its missionary obligation in an area where Christ's witness is needed. The first start has been made, he says. He is hopeful that the future will show results.

Pastor Frederick Bartel prays for God's guidance on long trip
Eight scouts from Advent Church were in the group

A SCOUT IS REVERENT

THERE WAS a long trip ahead for Philadelphia boy scouts as they gathered in the northeastern part of the city to take the bus for New Mexico. Destination was the Philmont Scout Ranch near Cimarron.

Among them were boys from Advent Church, and Pastor Frederick Bartel was on hand to send them on their way with a verse of Scripture and a prayer for divine guidance.

Philip Jackson's Heart Is Beating

Lutheran church spearheaded drive that helped save the life of a 12-year-old boy

THERE ARE five crucial hours in the life of Philip Jackson of which he'll never have any recollection at all. During those five hours, his chest was opened, his heart exposed by a team of surgeons and mended. Two weeks ago, Philip returned to his home in Tampa, Fla., and the doctors say he'll grow up a healthy man.

Philip was born with a hole in his heart that permitted blood to pass between two chambers without going through the processes that remove oxygen from the blood. He weighed 8 pounds when he was one year old, 52 pounds at the age of 12.

He couldn't stand physical strain but his school record was excellent and he didn't miss a Sunday in church—Good Shepherd in Tampa. For 12 years doctors couldn't do anything about Philip's heart and he was given only a few more years to live. Then, last May, the Jacksons were informed by the Bailey Clinic in Philadelphia that a new technique would permit an operation. Chance of survival: Five to one.

The letter arrived only a few days before Philip was to be in the hospital. Total cost of the operation was estimated at $4,000. Seaford Jackson, Philip's father, is a draftsman with three other sons. He didn't have that kind of money.

The Jacksons went to the Heart Fund organization which couldn't give money (earmarked for research only) but had advice on how to organize a fund drive—and then they went to see Pastor Carl A. Driscoll of Good Shepherd Church. The church became headquarters for the drive, Pastor Driscoll its coordinator.

The Tampa TV station filmed an interview and put it on the air. Within 25 minutes, 25 people called in their pledges to the church. The newspaper picked up the story the next day—125 calls came and money began rolling in.

A little girl brought her piggy bank money, a women on an $8-a-week income gave $3. People from every city and town in the area pitched in. Members and Sunday school of Good Shepherd were in the forefront of the drive. St. Paul's (ULC), Tampa, took a special offering. A Roman Catholic church in Branden sent $148. The scout troops, Little League clubs, schools, gave their share.

Money wasn't all. The Philadelphia hospital wanted 15 pints of blood for the operation—10 pints alone to run the heart-lung machine which maintains life in the body while the heart is not working. Good Shepherd thought they could supply the blood but a MacDill Air Force Base sergeant read the story in the paper and rounded up 14 donors. Twenty pints were dispatched to the Bailey Clinic.

All this happened within a few days. On June 26, Philip's heart was opened and a plastic patch inserted between the chambers. On July 12 he went home to Tampa.

"It has been a tremendous experience for the family and the church," Pastor Driscoll reports. The experience gave Good Shepherd opportunity to show that it is ready to act when action is needed and gave the Jackson family evidence of the church's Christian concern.

Philip wasn't talking about his experience. He just smiled confidently into a brand-new future.

Artman Home Breaks Ground For Major Building Addition

By WILLIAM C. ROEGER

NORRISTOWN—Construction of the second major addition in two years to the Artman Home for Lutherans was authorized recently by the board of managers.

Plans call for groundbreaking for a new wing to the present building in August. It will contain ten single bedrooms, two double bedrooms, an infirmary, nurses' station, bathrooms, and a large glass-enclosed lounge. The new wing will conform in style and construction to the wing completed in 1956. All rooms are on the ground floor.

The proposed wing will bring the capacity of the home to approximately 45 guests. Also authorized were major alterations and additions to the kitchen facilities of the home. Completion of the addition is tentatively scheduled for spring of 1959.

Further evidence of conference interest in the care of the aged was provided by a meeting of the building committee of the North Penn Home, another home for the aged authorized by the synod convention, to discuss possible construction of the home in the Telford area.

CONSTRUCTION is going along in several other places in the conference. Breaking ground recently for a new Christian education building was the Upper Dublin Church at Ambler. Guest preacher was the Rev. James Diffenderfer, chaplain on the staff of the Ministerium of Pennsylvania's Board of Inner Missions.

Also breaking ground on the same day was nearby St. Peter's Church, Lafayette Hill. An extension to the church will provide a building twice the size of the present nave and more space for the Sunday school.

Open-air services were held in connection with the laying of the cornerstone of a Christian education building at St. Paul's Church, Red Hill. The building, which will contain ten large classrooms, an auditorium, stage, and kitchen facilities, is scheduled for occupancy late this summer, but dedication will be delayed until the spring of 1959 to coincide with the 220th anniversary of this historic church.

Bible Schools Are Crowded

VACATION CHURCH SCHOOLS were held from one to three weeks later than usual, occasioned by the late closing of the public schools. Despite the fact that many schools ran into July, attendance figures were higher than usual.

At St. James' Church, Chalfont, the annual used clothing drive for Lutheran World Relief, a feature of the parish's vacation church school for 12 years, resulted in the collection of over 1,200 pounds of clothing by twenty-five children in only five days.

Windows for the Asking

LAST YEAR we published the offer of a Pennsylvania congregation to ship a church bell to any congregation that wanted it. Success of the offer was beyond the pastor's imagination. He was flooded by letters, telegrams and telephone calls—even at night—until he begged us to tell our readers that the bell had been given to the first congregation that had asked for it and to, please, stop calling him.

This year, a similar offer is being made—by the Philadelphia Deaconess Motherhouse. Available are five stained-glass chapel windows made in Munich, Germany, and installed in 1888 in the Motherhouse's old building which was sold to the state when the Motherhouse moved.

The windows (center, rose, and three-panel unit) are large, not suited for modern mission chapels. They portray the Good Samaritan, Mary, Martha and the Lord, and "Serving Love" and they'll be given to any church that can use them. But, say the sisters at the Motherhouse, please write—don't call.

OTHER SUMMERTIME ACTIVITIES included the annual summer rally of the Norristown Conference Brotherhood at St. John's Church, Spinnerstown.

The summer devotional and social meeting of Section "B" of the Conference Luther League was held at St. Peter's Church, West Pikeland, with former missionary to Argentina, Richard Boyer, as speaker.

Emmanuel Church, Souderton, sponsors a Sunday school at Camp Oaks during July and August and recently added an additional early service each Sunday morning.

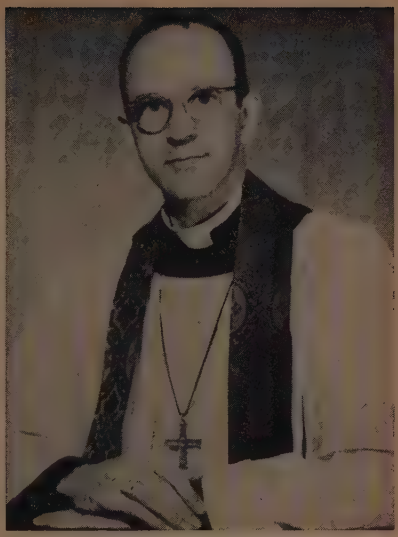
St. Paul's Church, Norristown, observed the 25th anniversary of the pastorate of the Rev. F. W. Flothmeier. Speaker at the special service marking the occasion was Philadelphia Seminary Professor Russell D. Snyder.

North Wales Pastor Assumes Position at Augustana School

THERE WAS A TIME in the life of Pastor William Ward of St. Peter's Church, North Wales, in which he pushed doorbells in Bethlehem, Pa., to find out what people do about church membership when they move from one neighborhood to another. He talked to some 200 families, old and new residents, and his findings will be incorporated in a thesis which will complete his studies for a Ph.D. in sociology from the University of Pennsylvania.

Studies in sociology were only Pastor Ward's part-time occupation. His main concern was for St. Peter's, one of the Ministerium's oldest congregations (organized in 1776) with over 500 communing members. Formerly an inner mission chaplain in Philadelphia and a sociology instructor of Muhlenberg College, his alma mater, Pastor Ward served Rosemont Church, Bethlehem, from 1952 to 1957, came to North Wales last year.

Last month, he resigned from the parish effective Sept. 1 to devote himself full-time to the teaching of sociology at Augustana College, Rock Island, Ill. He will become an associate professor. He was called to the position on a recommendation from the University of Pennsylvania's head of the department of sociology, Dr. Thorsten Sellin, himself an Augustana College alumnus.



Pastor William Ward
Augustana post is waiting

The United Lutheran clergyman will teach a course on the sociology of nursing for student nurses from Moline Lutheran Hospital, in addition to teaching regular college courses in related fields of sociology. Augustana is a liberal arts college with pre-professional courses in most fields.

Ordinations in Lancaster Reach High Mark in June

By ERNEST J. HOH

LANCASTER — Ordination services highlighted the life of Lancaster churches during the month of June. Three sons of one congregation were among the ordinands.

Paul L. Kauffman and Arvids Ziedonis, Jr., were ordained at Grace Church, Lancaster, while William R. May, of the same congregation, was ordained by the Maryland Synod.

Mr. Kauffman and Mr. May were graduates of Gettysburg Seminary. Mr. Kauffman serves the Marklesburg-Saxton (Pa.) parish and Mr. May became assistant pastor of

Ordinations in Lancaster

Ordinands William May, Paul Kauffman and Arvids Ziedonis, Jr., with their pastor, the Rev. Warren C. Heinly of Grace Church

Trinity Church, Baltimore. He will pursue graduate Old Testament studies at John Hopkins University.

Mr. Ziedonis, called to Trinity Church, Steelton, Pa., came to Lancaster as a DP from Latvia in 1950. He spoke no English at the time, enrolled at Muhlenberg College from which he graduated in 1955 and completed this spring his studies at Philadelphia Seminary.

Robert Hart Beaver was ordained at Advent Church, Lancaster, and installed as pastor of that church.

George Wesley Evans, a member of First English, Columbia, was ordained in his home church.

Richard Eugene Geib, member of Zion Church, Manheim, and Charles Mathias Heaps, first son for the ministry in over a century of history of Zion Church, East Petersburg, were other ordinands. Also ordained was Harold Yorty Sandy, mission developer in the West Lancaster area.

Officers of the synod, Dr. Dwight Putman and Dr. Ralph Robinson, and the president of the conference, the Rev. Raymond Fetter, conducted the ordination services.

EMMANUEL CHURCH, Lancaster, honored its pastor, Dr. Ernest J. Hoh, on the occasion of the 25th anniversary of his pastorate at the church on June 15.

Mrs. Ernst says:

NO PICTURE, PLEASE

MRS. FRANK ERNST of Allentown has been reading THE LUTHERAN for 60 years. She does not know (and does not care) whether that constitutes some sort of a record but she still thinks it makes good sense to read the magazine. Says she: "I wouldn't have subscribed that long if I wasn't enjoying it." And she adds that if she had it her way, every congregation would put a subscription to the magazine on the budget and send it to all its families.

Mrs. Ernst, member of St. John's Church, Allentown, is not 83 years old as some people think, she tells you—only 82½. And when we asked her for a picture, she said firmly: No. She said many friends of hers read THE LUTHERAN too and the phone calls of congratulations would be too much of a burden.

New Liturgy Is Thrilling

CHURCHES which have introduced the new service book are thrilled with the new liturgical music, according to reports from pastors. Most churches are using the second setting, but Old Trinity Church, and Zion Church in Lancaster, have chosen the first setting.

A number of churches have received their new hymnals but are waiting for the fall to use them. St. John's, Columbia, the Rev. H. James Meyers, pastor, Zion, East Petersburg, the Rev. Garnet Zimmerman, pastor, are among the first county churches to use the new books.

Bethlehem congregation was organized with a charter membership of 55 in Mount Clemens

MICHIGAN

Bethlehem Church, Mount Clemens, Organized in June

By CLYDE G. STEELE

DETROIT — Bethlehem mission was formally organized in Mount Clemens last month with 55 charter members; 45 children.

The mission congregation is meeting in Neil Reid School. It was the first to use the newly constructed building. Classes did not begin in the structure until the following week.

The Rev. Otto Reble of Timothy Church, Oak Park, preached and installed the church council. The senior choir of Augsburg Church provided music for the service.

Mission Developer Joseph N. Radabaugh began work on the field in December 1957. Regular services began in January 1958. He was installed as first pastor on June 22.

Monroe Church Breaks Ground

CHRIST CHURCH, Monroe, broke ground for a parish hall on Pentecost. The addition will double the size of the church plant and house the religious education program of the congregation. Total cost of the addition is $130,000.

As part of the financing, the congregation paid in full its BAM church extension loan secured for the construction of the first unit in 1949. The project is the result of three years of planning and study. The Rev. Raymond A. Heine is pastor.

Another groundbreaking marked beginning of first unit construction of Atonement Church in Detroit. Pastor of the two-year-old mission is the Rev. Alfred Buehner.

The Rev. Chris Laursen was installed as pastor of Antioch, Southfield, July 13.

Christ Church's Pastor Heine breaks ground

Shepherd of the Hills, Colorado Springs, Organized

By OLIVER F. WEAVER

DENVER—Developments in the far-flung congregations of the Rocky Mountain Synod have kept Synod President Leeland C. Soker on the move. After his own installation at the synod convention in Albuquerque last May, he conducted ordination, installation and organization services in New Mexico, Colorado, Texas, and Wyoming.

Big event in Colorado was the organization of Shepherd of the Hills congregation on June 1 at Colorado Springs. Developer Harvey L. Prinz reported a baptized membership of 100.

The congregation is worshiping in a meeting hall but has secured a building site between Colorado Springs and Garden of the Gods.

President Soker and the Rev. Merle G. Franke, secretary of English missions of the Board of American Missions, participated in the service.

President Soker ordained David Adamcik on May 25 in Trinity Church, Laramie, Wyoming. Trinity is served by the ordinand's father, Pastor Daniel J. Adamcik. First Board of American Missions assignment for the young pastor is development of a mission at Flagstaff, Ariz.

INSTALLED was the Rev. John H. Gerberding (June 22) at Epiphany Church, Denver. His father, Dr. W. P. Gerberding, President Soker, Synod Vice President J. Benner Weaver and Synod Secretary Newell N. Mendenhall participated in the services.

Another installation was that of Pastor Harold G. Skinner at Trinity Church, Canon City, Colo. The parish is closest to the Lutheran camp secured jointly by the Rocky Mountain Synod and Augustana Conference at the foot of the Sangre de Cristo Mountains, 40 miles from Canon City. Pastor Skinner is supervisor of the camp.

Further installations were those of Dale L. Knudsen at Good Shepherd Church, El Paso, Texas (July 6), and of Franklin C. Heglund at St. Paul's Church, Albuquerque (July 13).

Pastor Knudsen is successor to Pastor Walter F. Frey who organized Good Shep-

Shepherd of the Hills mission congregation was organized June 1 at Colorado Springs
Building site has been secured near Garden of the Gods

This was the beginning for President Soker
Installation was at St. Luke's Church, Albuquerque, N. M., Dr. Soker's former parish

herd Church. Pastor Heglund succeeded Dr. Soker who resigned from the Albuquerque pastorate to accept the synod presidency.

Denver Churches Study Problems

URBAN CHURCHES in the Denver area discussed preparations for six self-study meetings to be held this fall and into the winter. An inter-Lutheran committee, including pastors from National Lutheran Council and Missouri Synod churches, met with the Rev. Walter Kloetzli, Jr., NLC secretary for urban church planning to plan the sessions.

First meeting will be Sept. 18 at Emmaus Church for Denver's west area; east side Denver groups will meet Sept. 19 at Messiah Church.

Chairman is the Rev. H. M. Adix, ALC. ULC representative is the Rev. Charles W. Hoemig.

Wyoming Congregation Growing

SYNOD'S northern outpost, Grace Church, Casper, Wyo., has increased its communing membership by 24.5 per cent; the confirmed membership by 14.2 per cent; baptized membership by 11.6 per cent in six months.

Pastor Paul W. Funk says the fact that communing membership is increasing more rapidly is due to an active year-around evangelism program carried on by the "Board of Life and Growth" which reclaims inactive members. The board, led by Max Hangartner, has over 50 members.

To meet the need of this rapidly expanding parish the congregation has purchased a nine-room $21,000 brick home to house part of the Sunday school and has called a part-time parish visitor, Mrs. C. L. Legget, a member of the congregation.

Camp Attracts Campers

RAINBOW LAKE LODGE, the synod's new campsite near Hillside, Colo., attracted many members of synod congregations for a work camp used to put the buildings in shape for the summer season.

Augustana youth scheduled the first two August weeks for their programs. The Rocky Mountain Synod reserved the latter part of August for junior and senior camps. Pastor Paul Funk of Casper, Wyo., is dean.

The new camp was threatened by a forest fire earlier this summer. It was spared due to the efforts of fire fighters. One of them was Burl Huitt, vice president of Canon City's Trinity Church. Because he was fighting the fire in the mountains, Burl was unaware of an honor bestowed upon him by the Canon City Junior Chamber of Commerce. He was named "Man of the Year" in recognition of his services to the community. A gas company manager, he is president of the Chamber of Commerce, active in PTA and scouting.

BURL HUITT

Mission Work Advances In Georgia Communities

By PAUL J. RENZ

ATLANTA—Purchase of property by a mission congregation and the opening of a new field mark progress of home missions work in the Georgia-Alabama Synod.

Glen Haven mission congregation has voted to purchase a 3.7-acre tract of land near Glen Haven School as site for future church buildings. The property title will be held by the synod until the organization of the congregation, set for Sept. 14. Charter membership now numbers 54. The Rev. Joseph W. Holt is mission developer.

The Rev. Eugene Epting, Jr., former pastor of St. Paul's Church, Mt. Pleasant, S. C., began work as mission developer in the Doraville-Tucker area of Atlanta on July 1.

Airwaves Are Important

A WORKSHOP on communicating the Gospel through radio and television was held June 16-July 2 at Candler School of Theology, Emory University, in co-operation with the Protestant Radio and Television Center. Mr. Everett Mitchell, president of the Lutheran Laymen's Movement for Stewardship, was a member of the school faculty.

The Protestant Radio and TV Center produces the Lutheran series for "The Protestant Hour."

New Liturgy Gains Ground

THE NEW *Service Book and Hymnal* is being received and used eagerly by congregations throughout the synod.

Peachtree Road Church, Atlanta, was the first to introduce the hymnal on May 14.

Other congregations now using the new book include Resurrection, Augusta; St. James', Brunswick; Apostles', Sandy Springs; Our Saviour's, Montgomery; and St. Paul's, Mobile, Ala.

Those planning to introduce the book this fall include St. Matthew's and Redeemer, Atlanta, and St. Mark's, Huntsville, Ala. Reactions to the new hymnal vary from "enthusiastic" to "gingerly trying the new book."

A PARISH EDUCATION WORKSHOP designed especially for mission pastors and recent seminary graduates will be held August 7 in Atlanta, in connection with the meeting of the synod parish education committee. Pastor Donald R. Poole, Birmingham, Ala., is committee chairman; members of the committee will serve as workshop leaders.

Congregations Make News

HOLY TRINITY CHURCH, Springfield, used its newly renovated sanctuary for the first time June 8. Other property improvements in the four-church parish include a four-room educational addition at Laurel Hill Church. Pastor is the Rev. William B. Carr.

EMMANUEL CHURCH, Atlanta, the Rev. William H. Stender, pastor, observed its tenth anniversary May 18. The congregation was organized in 1948 under the late Dr. C. A. Linn, former Georgia-Alabama Synod president. In addition to its church property, the congregation owns two buildings used for Sunday school facilities.

JERUSALEM CHURCH, Ebenezer, will observe homecoming day Aug. 24. The Rev. Paul E. Monroe, Redeemer Church, Newberry, will deliver the morning sermon and begin the annual preaching mission in the historic Salzburger Church. A new parish building will be dedicated by Synod President Raymond D. Wood.

THE REV. CHARLES W. HOWELL, recent Southern Seminary graduate, was installed as pastor of Holy Trinity Church, Elberton, June 29, by his former pastor, the Rev. William H. Stender.

THE REV. ROBERT CARSWELL, another Southern Seminary graduate, will be installed as pastor of Faith Church, Warner-Robbins, on Aug. 24.

Home Mission Problems Surveyed at NLC Institute

By OLIN G. DASHER

PORTLAND—Lewis and Clark (Presbyterian) College in Portland, Ore., was scene of a National Lutheran Council home mission institute this month (July 21-25) which attracted some 75 mission pastors and experts of mission development.

Preacher for the opening service was BAM Secretary Merle G. Franke. Chaplain was Pastor Olin G. Dasher; registrar, Pastor Richard Crossland, and dean, Pastor H. Stanley Holman.

Among representatives of other Lutheran bodies were Dr. Alf H. Ewald (ALC), Dr. Granger Westberg (Augustana), Pastor Norman Orth (ALC), the Rev. Everett Jensen (Augustana), and Dr. C. P. Rasmussen (ELC). Dr. Conrad Hoyer, executive secretary of the NLC's division of American missions, was one of the discussion leaders.

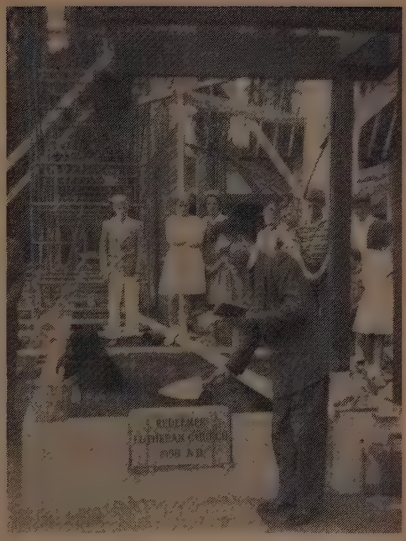
Topics ranged from "organization" and "training for membership" to "worship" and "evangelism."

The institute was of special importance in a synod which has a majority of congregations still holding mission status. Three of them, Faith Church, Everett, Wash.; Gloria Dei Church, Kelso, Wash.; and Holy Trinity Church, Mercer Island, Wash., marked tenth anniversaries this year.

Faith Church purchased a $9,000 property raising the money through loans from members. Holy Trinity is expecting to break ground for a large church this fall.

Plans for first and second units were discussed by Dr. Elwood Bowman, BAM director of church extension, with half of the synod's missions in June. Several building projects are in prospect for next year.

Organization of the Bow Lake (Seattle) mission is tentatively set for Oct. 12. Name of the congregation will be Church of Good Shepherd. Mission Developer is the Rev. Richard Crossland.



Cornerstone for Redeemer Church, Vancouver
Pastor Alvin Schweitzer officiated

Vancouver Church Builds

CORNERSTONE laying service for Redeemer Church, Vancouver, B. C., was conducted June 29 by Pastor Alvin A. Schweitzer assisted by Pastor Homer Berner of Vancouver, Wash., Pastor Eirikur Brynjolfsson of Icelandic Lutheran Church, Vancouver, B.C., and Manivald Heinam, serving the Estonians of Vancouver, B. C.

The new building will be ready for occupancy in October.

CAPITAL FUNDS campaigns were conducted by Trinity Church, McMinnville, Ore., where a larger building is being planned, St. Andrew's, Bellevue, Wash., Faith, Salem, Ore., and Calvary, Hillsboro, Ore.

Camping Is Popular

CAMP LUTHERWOOD, Lake Samish, Wash., attracted 375 young people from the northern conference over the first July week and will be location for the summer leadership assembly (Aug. 3-9), a joint project of the Pacific Synod and Augustana's Columbia Confer-

PACIFIC . . .

ence. The assembly is planned for participation of entire families.

Southern conference youngsters convene in August at Camp Colton, Ore., about 30 miles from Portland. A special workshop on music will be conducted at the senior camp during the last week of the month by Prof. Edward A. Baird, chairman of the department of fine arts of Midland College.

Resurrection Church, Juneau, and Sitka Church, Alaska, rented Glacier Junior Bible Camp for periods in July. Resurrection will soon have its own camp, 25 miles from Juneau, leased free from the U.S. Forest Service.

Southern Idaho United Lutherans joined ALC and Augustana churches in conducting three camping periods at Luther Heights Camp, near Lake Alturas. Lutherhaven, on Lake Coeur d'Alene, Idaho, attracted 1,000 youngsters from the synod's 62 churches.

RECENT INSTALLATIONS were held for Harvey Coovert at Zion Church, Medford, Ore.; Herbert Hillerman, St. Paul's, Seattle; Richard Magnusson, Good Shepherd, Salem, Ore.; Howard Baumgart, St. Mark's, Lacey, Wash.; Wilson Hoyer, Emmanuel, Yelm, Wash.; and Arthur Osmundson, St. Matthew's, Kennydale, Renton, Wash.

HAWAII

Mission Executives Confer With Island Congregations

By CLARICE K. ALLPORT

HONOLULU—Church Extension Director E. L. Bowman and Pacific Southwest Missions Superintendent H. Paul Romeis recently visited island churches and met with church councils and building committees.

PASTOR JAMES FINCHER and his family left Hawaii in May after four and one-half years of service at Pearl Harbor Church. Pastor Fincher will take graduate studies at Chicago Seminary. Navy Chaplain William Crouser is serving the congregation temporarily.

THE REV. E. GENE VOSSELER and his family sailed in June for their first mainland furlough. St. John's, Kailua, is being served during Pastor Vosseler's absence by Dr. C. Franklin Koch.

THE REV. GLEN BALSLEY was recently elected president of the Honolulu Council of Churches.

CAMP YOLIJWA in the mountain area at Kokee Kauai is scheduled August 5 to 15. Pastor Thomas Allport is camp director. For the first time, campers will be divided into two age groups and two camp areas will be used.

JOE BASCONCILLO of the Lihue congregation was elected lay delegate from the Pacific Southwest Synod to the ULCA 1958 convention in Dayton, Ohio.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

SASSAMAN, ROBERT S. From U.S. Navy, chaplain. To First Church, Carlisle, associate pastor.

SCHOLZ, FREDERICK C. H. From Shenandoah parish, Va. To Garret parish.

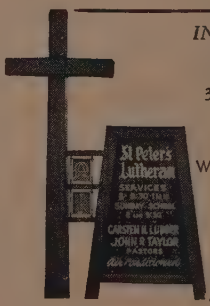
SCHUMACHER, VERLE C. From Zion Church, Fairfield. To Trinity Church, Greencastle.

CENTRAL STATES

HENKEL, FRED W. From St. Mark's Church, Midwest City, Oklahoma, mission developer. To Salt Lake City, Utah, mission developer.

MARYLAND

CRESSMAN, CHARLES P. From St. John's Church, Parkville. To Grove City College faculty.



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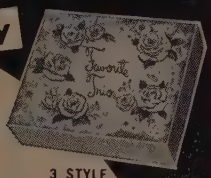

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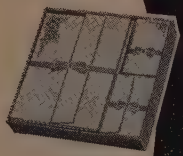

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GUNTHER, WILLIAM F., JR. From Our Redeemer Church, Glen Burnie. To Beltsville, mission developer.

MAY, ROBERT. To Trinity Church, West Baltimore, assistant pastor.

NEW JERSEY

PETERSEN, ROBERT G. From Good Shepherd Church, Somerville. To Christ Church, Camden.

UNKS, H. PETER. From Trinity Church, Perkasie, Pa., assistant pastor. To Bethany Church, North Bergen.

NEW YORK AND NEW ENGLAND

ARNDT, MILTON F. To Christ Church, Ellenville, N. Y.

NIEBANK, RICHARD, III. To Christ Church, Manhattan.

SUKOSKY, DONALD. To Trinity Church, New Haven, Conn., assistant pastor.

NORTHWEST

JACOBSON, J. WOODROW. From Grace Church, Kenosha, Wis. To St. Paul's Church, Minnetonka, Minn.

NOVA SCOTIA

BURGOYNE, ROSEVILLE. From Faith Church, Geraldton, Ont. To Rose Bay parish.

PACIFIC SOUTHWEST

BAERTSCHI, HARRY. From St. John's Church, Glendale, Ariz. To Messiah Church, Redwood City, Calif., assistant pastor.

PENNSYLVANIA MINISTERIUM

DEATON, L. CROSBY. From Christ Church, Baltimore, associate pastor. To Tabernacle Church, Philadelphia.

ENSMINGER, KENNETH. From St. Peter's Church, Easton. To Holy Spirit Church, Secane.

GEEHR, FREDERIC. To St. John's Church, Pen Argyl.

KROUSE, L. SAMUEL. From St. Andrew's Church, Easton. To Emmanuel Church, Pottstown, associate pastor.

O'SHEA, EDWARD L. From St. Andrew's Church, Summit Lawn. To Chaplain, U.S. Army.

ROMOSER, CARL S. To Zion Church, Tamaqua, assistant pastor.

SCHMITT, K. WALTER. From Trinity Church, Tioga, Philadelphia. Retirement.

SNYDER, VERNE E. From Robeson parish. To St. Peter's Church, Hanover Ave., Allentown.

WAGNER, PAUL S. From Christ Church, Upper Darby. Retirement.

TEXAS-LOUISIANA

HAGENS, CLARENCE J. From Ascension Church, Lubbock, Tex. To St. Paul's Church, Lake Charles, La.

DECEASED

MRS. EMILY FRANCES COFFELT, nee Fichtner, wife of the Rev. Charles M. Coffelt, retired pastor, died July 9, at Gettysburg, Pa. She was 60 years old.

Mrs. Coffelt was a native of Lancaster County, Pa.

In addition to her husband, Mrs. Coffelt is survived by three sons, J. Franklin and Charles T., at home, and Harry, Silver Spring, Md.; a daughter, Mrs. Eloise George, Folsom, Pa.; two brothers, Amos and George, and a sister, Miss Ada Fichtner.

Funeral services were conducted by the Rev. Herman G. Stuempfle, Jr., at Fairfield, Pa. Burial was at Fairfield Union Cemetery.

THE REV. JASON W. OXNER, 65, retired ULC pastor, died July 7 at Leesville, S. C.

Pastor Oxner was a native of Saluda County, S. C., and a graduate of Newberry College and Southern Seminary. He did graduate work at the University of South Carolina and at the Lutheran Seminary, Chicago.

He served Mt. Pilgrim Church, Haralson, Ga.; St. Matthew's Church, Cameron, S. C., and Mt. Tabor Church, West Columbia, S. C., and as supply pastor for several congregations. During World War II he served as army chaplain.

Pastor Oxner is survived by his wife, the former Julia Ector.

Funeral services were conducted July 8 at Wittenberg Church, Leesville, by Dr. L. Boyd Ham and South Carolina Synod President Karl W. Kinard. Burial was in the church cemetery.

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IN CONCLUSION . . . . . .

EVERY TIME we try to relax in peace, something seems to come along to shatter the calm. We're getting accustomed to jumping from one crisis to another. From Korea to Hungary, from Suez to Lebanon, we have faced mounting tensions that remind us that we are sitting on a powder keg. Strong nations, strongly armed, can bluster and threaten only so long. Sooner or later a spark will set off the whole conflagration.

At this writing, it looks as if the Lebanon crisis will be resolved and a showdown decision postponed. Neither Russia nor the U.S. is willing to start an atomic war. The consequences would be too disastrous. Russia would probably suffer more than America, because Western air bases ring the Iron Curtain while Soviet planes would have to fly thousands of miles to reach our shores. But however unscathed the U.S. and Canada might be, our allies could be annihilated, and the effects of the radiation could end life on this planet.

THERE ARE TWO choices before us. One is to disarm and take the risks of peace. The other is to continue to live under tension because of the threat of atomic conflict, with all its apocalyptic implications. There's no evidence that the nations are ready to take the first choice, so the Lebanon crisis will not be the last. The temperature of the cold war will rise whenever opposing forces rub against one another. The scene may change but the plot will be the same.

For Christians, though, tension is a natural state. There are always tensions because the devil, the world, and our own flesh are a constant source of temptation. We may enjoy some tranquil days in green pastures, but they are few and brief in the lifelong battle we are compelled to wage.

This ever-present sense of crisis should make Christians better able to meet the challenges of the world. Military allies may desert, friendly governments may turn hostile, trusted weapons may fizzle out. Our security does not depend finally on such fickle support, but on our faith in God. He has promised never to forsake us. The danger is that we may forsake him.

THE FIRST THING we need to remember is to keep our heads. If we get panicky, we may go off half-cocked in some desperate attempt to resolve the situation by unworthy action. We need to keep cool, to retain the power of calm judgment and the strength that comes from clear thinking. It is exactly at this point that a deep sense of trust in God gives us the security we need.

The next thing is to turn our heads—our thoughts—in the direction of God. When Jesus faced the Cross and all that it meant, he went a little distance away from the disciples, and knelt down, and prayed. He had the power to do whatever was necessary, but most important was that all be done in accord with God's will.

As Christians, we have the same responsibility. We cannot act on the basis of expediency or self-interest and then try to make God responsible for what we do. We must seek God's will first. Then we can act rightly. Most nations don't operate on that basis, but in the face of today's devilish terror nothing can give us greater strength than to be still, and to listen to God.

—ALBERT P. STAUDERMAN

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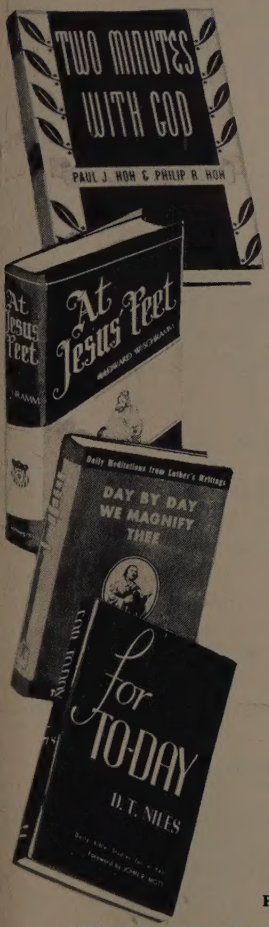

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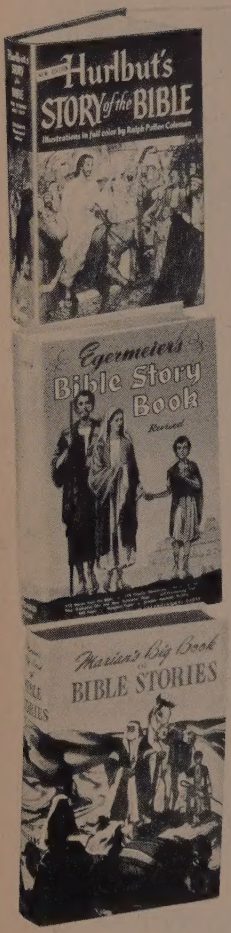

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